

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIV

MILWAUKEE, WISCONSIN, APRIL 24, 1926

No. 25

## The Protest of the Bishops

EDITORIAL

## Bishop Manning Replies to Mr. Borah

AN OPEN LETTER

## Changing China

BY THE REV. T. L. SINCLAIR



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THE WAY of the fearless leader is lonely. Do not be afraid of being misunderstood. There is an austere joy in being alone with the truth. Those who look far enough ahead with prophetic soul must live in advance of their day. Under the surface of the discipline of loneliness, there is a freedom and a vibrant joy beside which all minor rewards are as nothing. There is a life which seems to be sufficient and satisfactory. The temptation is to rest in it. Do not. Reach up to the higher, which reveals itself only as we enter it.—Bp. Brent.



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## EDITORIALS & COMMENTS

### The Protest of the Bishops

TWO weeks ago (April 10th) we published the text of a protest made by 110 of our bishops against the ratification of the pending Lausanne treaty with Turkey. Since then we have received a copy of the pamphlet in which this protest is expressed. Following the protest itself, with the signatures of the bishops, is an extended paper entitled *An Official Report on the Kemalist Atrocities During the Summer and Autumn of 1925*. Following this is the text of an editorial printed in *THE LIVING CHURCH* of January 30, 1926, entitled *Meet Our Genial Friend, the Turk*. In all, the communication of the bishops makes a pamphlet of twenty-six pages of large size.

In criticisms of this protest, many of which were related in the *Literary Digest* of April 17th, we find much misapprehension of fact. The brief language of the protest was widely printed in the daily press, but we have seen no references whatever to the elaborate proof of the charges against the present Turkish government that was printed in the pamphlet. And we fear that the language of the bishops is somewhat responsible for the misunderstanding. The bishops base their protest chiefly, if not wholly, upon the atrocities against the Armenians and against the holding in Turkish harems of "tens of thousands of Christian women and children" at the present time. This, indeed, is bad enough; but the atrocities perpetrated by the present government, and set forth in detail in the pages following the signatures of the bishops, were not against Armenians but against Chaldeans. *THE LIVING CHURCH* editorial reprinted by the bishops treated chiefly of the Armenian atrocities, since the detail of the horrors against Chaldeans had not then become public on a considerable scale, though it was the latter that were the immediate cause of the editorial. Reference was briefly made to these late horrors in the following paragraph:

"A committee report presented to the League of Nations in December, 1925, tells of the horrors that were perpetrated by the Turks upon Christians only last year—since this treaty was negotiated—in which abduction of great numbers of women, deportations under shameful conditions, wholesale massacres, sacking of villages, with the burying of five women alive, are details, and apparently all this is still going on. Horrible details of it all were printed in the *New York Times* in December last."

But the full report of the League of Nations com-

mission referred to was not then available. This protest of the bishops contains that extensive report; but the text of the protest does not refer to it, and rather justifies the general interpretation of the protest as referring to events that had transpired before the creation of the present Turkish government. The Turkish republic was proclaimed October 29, 1923. The Armenian atrocities occurred between 1919 and 1923 and the former Turkish régime was responsible for them. The Chaldean horrors were in 1925, extended into 1926, and for them the present Turkish republic is wholly responsible. The pending Lausanne treaty is dated August 6, 1923, and was thus negotiated with the former government of Turkey, so that the *New York World* is not justified in its comment that the statement of the bishops, "We are asked to resume friendly relations with an avowedly unrepentant and unchristian government, which destroyed a million inoffensive Christian men, women, and children, would be true if we were ratifying a treaty with Talaat Pasha, Enver Pasha, and Djemal Bey, who in 1915-16 drove a million Armenians to their death. But this trio and the Sultanate have long ago disappeared. We are asked to ratify a treaty with the new, and in some respects enlightened, Turkish Republic proclaimed October 29, 1923."

On the contrary, as we have seen, the treaty was negotiated with the former government; but the "new and in some respects enlightened Turkish government" is that which is responsible for the recent atrocities against the Chaldeans. The *World* speaks of these latter "incidents"—a curious term to use for horrors of the most fiendish character—as having arisen "under the Anglo-Turkish friction regarding the Mosul boundary." True enough; but does that justify them? And just how many thousands must be ruthlessly dealt with in order to forfeit the friendship of the United States?

THE document reprinted by the bishops is an extended report by General F. Laidoner (Swedish), chairman of a League of Nations commission appointed to establish the facts as to Turkish deportations of the Christian population between two possible boundary lines between Turkish and British mandated territory in Mesopotamia. These Christians are de-



scribed as chiefly "Catholic Chaldeans." They were deported in order that the Turkish claim that there was no Christian population living between the two lines might be established. It was an easy way to obtain the territory claimed.

The number deported is placed at something more than three thousand, and the events of the "incident" extended from March 1925 to the date of the enquiry, November 8-11, 1925, and were then still continuing. The details include such revolting incidents of

murder of husbands and violation of wives and daughters as attended the larger deportations of Armenians in earlier years.

In addition to this testimony from the official investigation of the League of Nations, reprinted with the protest of the bishops, there lies before us a still later document published by the London



DIAGRAM

The recent deportations are from the territory between the two alternative boundary lines to the mandated territory of Iraq south of these lines. The scale of the map is about 120 miles to the inch.

[From *The Unspeakable Turk Again*, published by the London *Daily Chronicle*.]

*Daily Chronicle*, and not referred to by the bishops. The details are more fully stated in this later report, chiefly on the authority of a correspondent of that journal, Mr. Martin H. Donohoe. We have seen in American papers few references to this report, which is later than and independent of that of the League of Nations; but there is a report of it printed in the *Baltimore Sun* of March 29, 1926, signed by a correspondent of that journal, Mr. Henry W. Nevinston, and in place of making our own abstract of this pamphlet, we may venture to reprint Mr. Nevinston's account of it, only adding, for ourselves, after a careful perusal of the document, that Mr. Nevinston's abstract of it is very conservative indeed. Under date of London, March 12th, he says:

"... I have long ago come to the conclusion that, no matter what may be said for the Turks in other relations, they are never to be trusted as rulers over a Christian population.

"My conclusion has lately been confirmed by a report issued by the *Daily Chronicle* in London, sent by their special correspondent, Martin Donohoe, from the northern frontiers of the newly constructed kingdom of Iraq. Martin Donohoe is an Australian by birth, an old friend of mine, with whom I have shared campaigns in South Africa, the Balkans, and Morocco, and one gets to know a man's quality on campaigns.

"Last autumn he was sent to Iraq to examine the truth of the very terrible report laid before the League of Nations by a special commission headed by the Swedish General Laidoner.

"That commission was sent to report upon the opposite claims of Turkey and Iraq to the proposed frontier between the two countries, and the horrors that it revealed, no doubt, had much to do with the League's decision in favor of Iraq as a British mandated territory—the mandate to be extended for twenty-five years or until Iraq was stable enough to enter the League as a separate kingdom.

"Martin Donohoe's report, now published by the *Daily Chronicle* for two pence, more than confirms the worst that the commission said. The 2,000 refugees among whom he conducted his investigations had escaped from the clutches of the Turk across the 'Brussels Line,' which forms the present frontier, and they came from the district between that line and the line farther north which the British claim as the proper frontier of Iraq.

"The Turkish object was, therefore, clear enough. They wished to clear out all Christians from the intervening space, so that they could plead that the whole population was Moslem undiluted. Accordingly, the Angora Government ordered the

Sixty-second Regiment to accomplish the work, and in true Turkish fashion it was accomplished.

"The Christians are described as 'Chaldean Catholics in communion with Rome.' I suppose they are relics of one among the dim sects into which the early Christians split about fifteen centuries ago, as are the Nestorian or Assyrian Christians, who live rather farther east, and took some part on the side of the Allies against Turkey toward the end of the great war. Against these Chaldeans there was no such charge. They were slaughtered simply for living where they lived.

"The process was that to which I have been so long accustomed. The villages were burned; the men were murdered; the boys were defiled; the nice-looking women and girls were reserved for the officers; the ordinary women were handed over to the troops to be violated at pleasure, often till they died; the babies were spitted on bayonets and paraded in triumph.

"Young children were pitilessly flogged; women were hung head-downward by their feet from trees and beaten till dead, after which their bodies were obscenely desecrated. Survivors who could not escape were marched away in gangs into other parts of Turkey. Those who fell by the wayside from fatigue were bayoneted. The rest were sold into slavery.

"There is nothing new in all this. I am hardened to 'atrocities' by long experience, and I always divide the reports of them by at least two. But let us divide by ten, and the sum is horrible enough.

"Martin Donohoe is careful to distinguish between the Turks and the other Moslems, who, indeed, gave him great assistance in his inquiries. I too distinguish. From their earliest appearance in history the Turks have been the curse of the world.

"The Angora Government has lately tried all manner of changes. Women go unveiled; men may not wear the fez, but must adopt the hideous European coverings for the head. But evidently the changes are on the surface only. The Turk may change his hat; he does not change his skin. Many Englishmen, especially old officers and sailors, favor the Turk as being 'such a gentleman.' It is a well-worn plea. I suppose I am no judge of gentlemanly behavior, but I have seen how the Turks behave.

"My object in writing is to prevent the Turks from having further opportunity for such behavior. For if Christians on the Iraq side of the present frontier are handed over to them again, Turkish behavior will be the same. More burnings, more tortures, more murders, more violations will be the certain result.

"People will say that I am advocating the retention of Iraq and the oil wells of Mosul under the British mandate. Let them say. No one who knows me will say it. I care nothing for oil. At the first I steadily opposed the extension of our mandate in Iraq, and even the formation of the so-called Iraq kingdom.

"What I do care for is the preservation of human beings from unspeakable horrors at the hands of the unspeakable enemies of mankind."

SUCH are the facts. Moreover, as the *Christian Science Monitor* (quoted by the *Literary Digest*) well says, this Mustafa Kemal, who is at the head of the present Turkish government, and who "dominated the treaty conference at Lausanne, is the man who commanded the Turkish army which committed indescribable atrocities at Smyrna." What reason have critics of the bishops for guilelessly assuming that Turkey, under the dictatorship of this wily Kemal, who outmaneuvered the diplomats of Europe and America at Lausanne, has suddenly become a respectable nation?

The various criticisms culled by the *Literary Digest* show a disappointing misconception of facts, partly, perhaps, because the protest of the bishops seemed to deal exclusively with the Armenian affair rather than with the atrocities of the present Turkish government against the Chaldeans. Most of the newspapers seem to suppose that the Turkish republic comes to us with clean hands. The League of Nations report has not been largely circulated in this country. We have gathered that our own State department, to whom the League of Nations is anathema, is blissfully ignorant of the whole matter and would rather remain ignorant than learn from the League of Nations. Neither has the London *Chronicle* pamphlet had wide circulation on this side the water.



American critics seem frequently to confuse two separate treaties, and the greatly varying conditions which underlie the two. The Allies and Turkey negotiated the first Lausanne treaty, in 1921 or 1922; we do not find the exact date. The Turko-American treaty, also of Lausanne, was an entirely separate document.

So also the conditions that led up to these were entirely distinct. Each of the Allies had declared war against Turkey; the United States had not. The treaties between Turkey and each of the Allies had been destroyed by war. Those between Turkey and the United States had not.

Why does our state department take the ground that our old treaty with Turkey has lapsed? We grant that there may be facts not known to us. But unless one nation or the other has formally denounced the treaty, which we cannot find to be the case, it is still definitely in force. Turkey maintains that it has lapsed, as the treaties with the Allies have lapsed. Why does not the United States contest that position? It looks as though the wily Kemal had outwitted our diplomats.

For if the old treaty still stands, the rights of the United States and of American citizens and institutions are protected vastly better than they are in the pending treaty. The old treaty provides for the continuance of the Capitulations—the right of Americans to be tried by American consular courts and not by the courts of Turkey. Kemal forced the west European powers to give up these Capitulations, by refusing absolutely to enter upon a treaty that did not abrogate them. The Allies struggled for months and then surrendered to him. For commercial reasons they needed treaties with Turkey, and found these could only be negotiated on Kemal's terms—the old treaties having been destroyed by war.

But why does the United States acquiesce in being placed in the same position? Our treaties with Turkey have not been abrogated by war, for the United States has not been at war with Turkey, either in theory or in fact. Our diplomats went to Lausanne on ground so strong that they might easily have had the wily Kemal on his knees; for Turkey would do anything to rid itself of the Capitulations, and the American Capitulations could not be abrogated without the consent of the United States. Yet our diplomats returned—defeated; and this compromising, pro-Turkish treaty is the result. In the meantime, since it was negotiated, these Chaldean atrocities have occurred, and our State department seems not even to know of them. The New York *Times* well says that no one "defends the Turkish treaty except as a disagreeable necessity." Yet no one has been able to show that it is a necessity of any sort, disagreeable or otherwise. "This is the best treaty we can secure at this time," weakly declares Senator Borah. Perhaps it is; but why should we not stand on the old treaty, or refuse to sign any treaty at all?

But if we assume that there really is ground, not known to THE LIVING CHURCH, whereby the old treaty has been abrogated by something more definite than the pleasure of Mustapha Kemal Pasha, then, in our judgment, the position which the United States should take is substantially that which it took with respect to the Mexico of Huerta and which it is taking with respect to Russia today: You must create a respectable, civilized government before we will deal with you. We do not forget that conditions differed very greatly between the three problems, but the fundamental principle is the same. The soul of America is not for sale to commercial interests.

It is quite true that American residents in Turkey,

missionary as well as commercial, have petitioned the Senate to ratify the treaty. Their own position in Turkey would be intolerable if they did not. Senator Borah seems to attach much weight to their position. In our judgment, Bishop Manning's reply, printed in this issue, adequately answers him. And the policy of the United States must be determined in America and not in Constantinople. Americans resident in Russia would, no doubt, subscribe to a like memorial with respect to a Russo-American treaty. It is better that Americans in Turkey should return home, and American missionary and educational institutions in Turkey be closed, than that the United States should fail to impress upon the Turkish government that we will not offer the hand of American friendship to a hand that is bathed in the blood of Christian martyrs. Let Kemal Pasha learn that there is one nation in the world that he cannot dominate by his diplomacy.

Finally, we commend the 110 bishops who have sought to save this nation from the moral disgrace of ratifying this treaty. Neither Senator Borah nor the State department is likely to take the ground that because a treaty has been negotiated, therefore it ought to be ratified unquestioningly by the Senate and supported blandly by the American people. We are confident that those senators who are leading the fight against ratification have the moral sentiment of the American people behind them.

## ANSWERS TO CORRESPONDENTS

E. J. S.—A lay reader might properly conduct The Three Hour Service of Good Friday, in the absence of the priest, provided that his bishop had given approval to the addresses to be used.

## ACKNOWLEDGMENTS

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## A MOOD

Zinc roofs that stare at the sun,  
Clotted with rust like blood—  
How can I look at the face of the land  
And say that the land is good?

Everywhere rust and rot,  
Ugliness, death, decay;  
Everywhere hate and a craven fear—  
How can I smile at the day?

Hammering rain on the zinc,  
Like the hoof-beats of doom—  
How can I register mirth in ink  
When a wet wind blows in the room?

Trees and a trail are good,  
Seas on the shore are free—  
Swiftly I'd go at their call if I could,  
And sing to their minstrelsy.

But under the zinc I must stay,  
And, starved for beauty, endure—  
To measure rice by the cup, and pray,  
And stifle the lust and the lure.

And bear with the hate I must,  
And deal with the fear as I may—  
O! Give me a plentiful measure of trust,  
Dear God! In the dark of my day.

ELWOOD LINDSAY HAINES.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## BELIEF IN IMMORTALITY AND DAILY LIVING

*April 25: The Third Sunday After Easter*

COURAGE

READ 2 Corinthians 5:1-10.

CHRISTIANITY, because of its emphasis upon the future life, has been charged with other-worldliness, and the charge has been meant to convey reproach. It is implied that belief in the future life results in a weakening of the sense of this life's obligations, and an avoidance of its duties. We are bidden indeed to set our affections upon things above, and not on the things on the earth, but when that charge has been taken seriously, as in the apostolic Church, we notice not a lessening of the feeling of moral and social obligations but an extraordinary intensification. Men convinced of immortality take their present living seriously. Life because it issues in something beyond itself gains a new value. It calls for heightened energies. It makes greater demands upon manhood. "We are of good courage," says the apostle Paul. The splendid courage of St. Paul, his brave and constant battling with life, had as their background not only the belief in immortality, but an ardent desire for it.

*April 26*

NEW LIFE

READ Ephesians 2:1-10.

CHRISTIANITY gave to the old world a new lease of life by its preaching of immortality. The vitality of that world was ebbing. Men recognized and confessed it. The élan of the old classic age had gone. With the assurance that life persisted beyond a dubious and troubled present there came a new birth of energy, and life became a thing worth living. The uncertainty as to life's meaning, the sense of failure and of baffled powers, which steal upon one as the natural powers decline, repeat in the life of the individual the experiences of St. Paul's world, and the conviction of life's continuance and purposefulness is necessary to a gathering up of our energies.

*April 27*

DETERMINATION

READ Philippians 3:1-11.

LIFE which issues in immortality is life with a purpose. There is something to work for, something worth struggling for. Whatever the past may have been with its failure in character or achievement, the bulk of living lies ahead. There is space for amendment, and opportunity for fulfillment. Therefore there is incentive. So, says St. Paul, "forgetting the things that are behind, and stretching forward to the things which are ahead, I press on." The figure is a favorite one with the apostle. It is taken from the runner in the race who is solely concentrated upon winning the race. Belief in immortality has lent that quality of determination to many a man, who, because of the hope that is set before him, refuses to be the creature of his circumstances, or the slave to his past. Life with a great objective is life with a new power. Men acquiesce in things as they are because they are not convinced that they may be better. Belief in immortality carries with it belief in the transformation of the present—or the past—and creates the will to effect the transformation.

*April 28*

SELF-RESTRAINT

READ I St. Timothy 6:11-19.

IS self-restraint worth while? The answer will depend upon our attitude to life. Christianity asserts that life may be an eternal matter. You cannot believe that without its exercising a profound effect upon conduct. You cannot subscribe

to the cynicism implied in "Let us eat and drink, for tomorrow we die," with its utter attitude of irresponsibility. Careless though you may be, you cannot dismiss the question of decent and serviceable living in an off-hand way like that. In view of the future you cannot so break with all restraint. Somewhere your belief that life is fraught with eternal consequences will exercise its controlling influence. As a matter of experience the moral power of the belief in immortality is evident. When that belief has strongly prevailed at certain times in history, there has been a quickening of the individual and social conscience.

*April 29*

PERSEVERANCE

READ Hebrews 11:1-7.

EVERY parish priest could write such another roll of honor of those who have nobly borne adversity in the hope of a better life. The names upon it might be more obscure, but their endurance would be just as real. These would be the names of those who have borne bitter pain without complaint, who have given up their lives, renounced their ambition, and set aside their freedom for a patient and confining service. They would be those who have turned from the solicitations of the world to accept the hard condition of right living, those who have faced the world with splendid courage and fine cheerfulness when they have lost those whom they most loved. The hope of immortality has no place in the lives of the cynics and pessimists. They are the ones who lack the power of persevering against seeming odds. The true optimists are of the great company of believers. They endure because they can say "I will not fear. The souls of the righteous are in the hands of God." For them life's fight is never lost.

*April 30*

HOPE

READ I St. Peter 1:3-9.

THERE is a fine phrase in the Old Testament, "prisoners of hope," which might be used of Christian believers in the future life. The characteristic thing about Christianity at its best is its hopefulness. It is hopeful about recovery from sin, hopeful of resources adequate to meet the demands of the present, hopeful of men, of God. That mood of hopefulness is the product of the conviction of the future life. We cannot be convinced that life as a whole can issue triumphantly, and its limitations and faults be transcended, without carrying that assurance into life's situations. If the road be travelled to the end, each step in the darkness and each stage through the mist must be accomplished. There is no condition that cannot be overcome. Christian hopefulness is never an unfounded cheerfulness, a mood sustained by refusal to deal with realities or to face facts. It is grounded in a conviction as to God, and His purposes for man. Its basis is the belief that He is able to save to the uttermost those who come to Him.

*May 1*

LOVE

READ I St. John 2:12-17.

OUR belief in the future life is ultimately a selfish thing; it is a desire for self-survival, and for personal justification. So it is often urged. Yet notice that the writings of St. John, in which more than in any other of the New Testament writings the conviction of life eternal appears, are preëminent for their profound and constant treatment of love. It is just because life is eternal that men must be loved. They are not incidents of a little purposeless phase of living. They are sharers in life which has an eternal significance. Again, I think that it is less in relation to ourselves than of others that we desire the future life. We want to think of those we love, and who are so loveable, as being untouched by death.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I NOTE that the *Commonweal* comments with somewhat less than its usual sense of humor upon some recent remarks of mine in this column, with regard to the movement for Church music and other arts. I ventured to suggest that that might be called "Americanizing" quite as reasonably as a certain sort of liturgical movement among us is called "Romanizing"; to which the *Commonweal* retorts quite solemnly that Pius X started this movement and that he could not be called an "Americanizer." To be quite frank I had in mind the case of a well known Roman Catholic parish whose rector borrowed some sets of vestments from one of our clergy to serve as a model for new vestments to be made by his workers.

The editor, also, accuses me of inconsistency in advocating ancient ways, while at the same time approving a vernacular Liturgy. But, surely, a vernacular Liturgy is the most ancient of ways, and the introduction of a dead language, whatever argument may be urged on behalf of it, cannot claim ancient precedents. When our Lord established the Eucharist, He used the vernacular; and the change into Latin, on the part of certain sections of the Western Church, was to the end that the Liturgy might remain in the language of the common people.

ONE of the most interesting books that I have read in a long time is the *Reminiscences of Princess Marie zu Erbach-Schonberg, Princess of Battenberg*. This dear old German lady, past seventy, writes with complete frankness of social and political life led at the little court of Hesse in the latter half of the last century with side-lights upon most of the courts of Europe. She was of that morganatic house established by a marriage of one of the princes of Hesse with a non-reigning family; and she never forgets the annoyances to which she and her brothers and sisters were subjected because of this inequality in the wedding, noting with a certain pride that the Queen of England and the Queen of Spain, together with many other lesser-known royalties, are connected immediately with her house.

Of course the book is full of gossip, which, though it has to do with persons highly placed, is none the less to be described by that term. One is bound to say, however, that most of the gossip is good-natured, and not without interest to others who are happily free from the over-shadowing of court circles.

The most interesting part of it all is the story of her brother, who was made the first prince of Bulgaria, Alexander of Battenberg, betrayed and frustrated as he was by the Tsar, Alexander III, and the English Prime Minister. It gives an altogether new idea of that young man; and one cannot but wonder whether if he had been allowed to remain seated on that very uncertain throne, things might not have got on better in the Balkans.

If certain writers have failed to estimate properly the humanity of kings and queens, because they have been blinded by excess of light, so to speak, and have made them out super-human, so certain other writers, more numerous, perhaps, have failed in the other direction by refusing to recognize that kings and queens have all the characteristics of humanity, "all-too-human," in fact. Such a book as this (plainly the work of the author, not merely signed with her name) helps to remove that misconception, and to enable the readers to make allowances the most generous for eccentricities and failures in high places. The book is well worth reading, I promise you.

A PATHETIC condition has arisen in Massachusetts, by reason of the supreme court ruling as to the incorporation of Andover Theological Seminary into Harvard University. It

will be remembered that Andover was founded by those rigid Orthodox Congregationalists, who desired to make sure of a ministry trained apart from the Unitarian wing of their body, which had entrenched itself at Harvard in the divinity school there. To that end tests were established which made it impossible for any one who had Unitarian leanings to be a professor at Andover; but with those tests others appeared which are now no longer applicable, so it is said, by which Andover was to be determined forever as a place where ultra-Calvinism should be taught. The trustees, ignoring these, proposed to remove Andover to Harvard, continuing its separate existence, but practically identifying it with the larger institution. This was done some years ago; the experiment was hardly successful, measured by numbers, the total registration being well under ten. And now the supreme court says that the intention of the founders of Andover must be maintained, and that its identification with Harvard is altogether unlawful; whereupon the trustees have ordered the institution closed for the next year while they determine what is best to be done. It is an interesting legal exemplification of *mortmain*. But it is far more, since it may rouse the Congregationalists to realize that, apart from their Calvinism, which is with most of them only a vague shadow nowadays, there is a vital distinction between themselves and their Unitarian neighbors. That distinction involves, of course, the nature of Jesus Christ, the eternal Word; whether He is to be regarded as one of a group of ethical teachers or as unique in His eternal Sonship.

THE EDITOR of the *Christian Register*, the organ of American Unitarianism, made a vigorous retort to a statement lately set forth by the editor of *Zion's Herald*, a Methodist organ, that Unitarianism was permeated with atheism. Said the Unitarian: "There is not in any Unitarian Church in America a single member who is an atheist." I do not wonder that he indignantly protested such a statement. But, unfortunately, in the same issue which reported his sermon, there was an account of the death of Luther Burbank, with an exposition of the atheistic views which Mr. Burbank had expressed in his latter days, coupled with the statement that the minister of the Unitarian Church in his home town, of which both Mr. Burbank and his wife were members, would officiate at the funeral!

A CLIPPING from some unnamed daily paper gives a report of a sermon in Chicago by "the senior Bishop of the Chirothesian Church," together with an address by "the secretary-treasurer of the Chirothesian Teaching Institute." It was announced that a Chirothesian church is to be established in Budapest.

Another western daily gives the startling testimony of Mrs. Anna Rhodes, "the roaring lion of the house of Judah," and high priestess of the fire cult, who burned her brother with a red-hot iron to drive out the devil and his legions, so she asserted. That her brother died of the burns was only incidental.

The Rosicrucian Brotherhood is doing a thriving business at the old stand; and the Home of Truth continues its course. Meantime, what next? I have heard it asserted that there would be great possibilities in a cult founded upon algebra! Perhaps that may appeal to someone.

THE GOVERNMENT of Tibet has informed the American government (so *La Flandre Libérale* says) that it has forbidden the import of tobacco, because the evil odor of tobacco is unpleasant to the gods and causes them to inflict many maladies upon men and beasts. This last statement is important if true.



DIOCESSES PAY ONLY SIXTY-FOUR PER CENT OF PLEDGES

Publicity Department, National Council  
New York, April 10, 1926]

BECAUSE it shows an increase in quota payments of \$76,484.72 as compared with the same period last year, the statement printed below is encouraging.

Because, even allowing a full month for collection and transmission, the receipts are only fifty-nine per cent of the budget quota of the period and sixty-four per cent of the total assured by the dioceses, it is discouraging.

Fifty-nine dioceses expect to pay their full budget quota, ten are doing so. Many have sent in nothing. It is impossible to imagine an entire absence of receipts in any diocese.

STATEMENT OF AMOUNTS RECEIVED TO APRIL 1, 1926  
FOR THE GENERAL WORK OF THE CHURCH

Allowing one month for collections in the parishes and dioceses, there must be paid by April 1st, a minimum of one sixth of the Budget Quota allotted to each diocese if the Council is to pay its bills.

Diocese or District	1926 Budget and Advance Work	Budget share of Quota	Minimum Due April 1st 1/6 of Budget Share of Quota	Paid on Budget to April 1st 1926
PROVINCE 1				
Connecticut .....	195,800	\$ 145,800	\$ 24,300.00	\$ 2,397.57
Maine .....	22,800	19,800	3,800.00	796.23
Massachusetts .....	350,200	250,200	41,700.00	31,385.13
New Hampshire .....	20,300	15,300	2,550.00	960.00
Rhode Island .....	99,300	69,300	11,550.00	10,592.48
Vermont .....	15,500	13,500	2,250.00	448.05
Western Mass. ....	73,100	53,100	8,850.00	4,708.76
	\$ 777,000	\$ 567,000	\$ 94,500.00	\$ 51,201.22
PROVINCE 2				
Albany .....	87,500	\$ 67,500	\$ 11,250.00	\$ 2,108.85
Central New York ..	94,300	69,300	11,550.00	7,238.89
Long Island .....	259,100	179,100	29,850.00	8,602.74
Newark .....	254,600	174,600	29,100.00	17,680.00
New Jersey .....	110,600	75,600	12,600.00	8,260.32
New York .....	595,800	370,800	61,800.00	48,503.56
Western New York ..	129,100	89,100	14,850.00	10,908.03
Porto Rico .....	1,480	1,080	180.00	59.95
Haiti .....	540	540	90.00	30.18
	\$ 1,533,020	\$ 1,027,620	\$ 171,270.00	\$ 98,687.31
PROVINCE 3				
Bethlehem .....	60,300	\$ 42,300	\$ 7,050.00	\$ 6,970.83
Delaware .....	32,100	17,100	2,850.00	5,172.17
Easton .....	9,100	8,100	1,350.00	6.00
Erie .....	21,900	18,900	3,150.00	1,437.95
Harrisburg .....	30,500	22,500	3,750.00	2,194.97
Maryland .....	110,600	75,600	12,600.00	14,084.31
Pennsylvania .....	476,300	316,300	52,800.00	19,792.28
Pittsburgh .....	113,300	78,300	12,800.00	8,277.44
Southern Virginia ..	39,800	28,800	4,800.00	32.39
So. West. Virginia ..	20,300	15,300	2,550.00	2,628.66
Virginia .....	77,200	52,200	8,700.00	8,728.00
Washington .....	91,200	61,200	10,200.00	1,302.90
West Virginia .....	26,700	20,700	3,450.00	654.31
	\$ 1,114,800	\$ 757,800	\$ 126,300.00	\$ 68,699.03
PROVINCE 4				
Alabama .....	25,800	\$ 19,800	\$ 3,300.00	\$ 2,952.80
Atlanta .....	23,200	16,200	2,700.00	0
East Carolina .....	16,700	11,700	1,950.00	1,600.00
Florida .....	18,500	13,500	2,250.00	1,092.73
Georgia .....	15,800	10,800	1,800.00	1,761.55
Kentucky .....	25,100	17,100	2,850.00	2,837.96
Lexington .....	8,700	7,200	1,200.00	63.40
Louisiana .....	28,700	20,700	3,450.00	0
Mississippi .....	23,100	17,100	2,850.00	2,177.68
North Carolina .....	30,700	20,700	3,450.00	3,042.28
South Carolina .....	17,500	13,500	2,250.00	2,138.26
South Florida .....	22,100	17,100	2,850.00	2,142.58
Tennessee .....	34,800	24,800	4,050.00	4,277.78
Upper South Carolina.	17,600	12,600	2,100.00	50.00
West. No. Carolina ..	10,100	8,100	1,350.00	1,020.75
Canal Zone .....	1,170	1,170	195.00	0
	\$ 319,070	231,570	38,595.00	25,157.71
PROVINCE 5				
Chicago .....	176,000	\$ 126,000	\$ 21,000.00	\$ 19,863.66
Fond du Lac .....	17,400	14,400	2,400.00	0
Indianapolis .....	15,600	12,600	2,100.00	858.74
Marquette .....	8,300	6,300	1,050.00	1,000.00
Michigan .....	112,000	72,000	12,000.00	19,187.43
Milwaukee .....	45,300	33,300	5,550.00	3,874.51
Northern Indiana .....	19,900	14,900	2,480.00	2,550.00
Ohio .....	142,700	92,700	15,450.00	12,668.00
Quincy .....	9,200	7,200	1,200.00	150.00
Southern Ohio .....	96,600	66,600	11,100.00	7,679.36
Springfield .....	14,700	11,700	1,950.00	398.21
Western Michigan .....	28,600	21,600	3,600.00	237.00
	\$ 678,300	\$ 474,300	\$ 79,050.00	\$ 65,940.31
PROVINCE 6				
Colorado .....	35,900	\$ 27,900	\$ 4,650.00	\$ 1,224.09
Duluth .....	12,900	9,900	1,650.00	622.36
Iowa .....	30,400	23,400	3,900.00	0
Minnesota .....	50,700	38,700	6,450.00	3,052.00
Montana .....	15,300	10,300	1,700.00	0
Nebraska .....	18,300	15,300	2,550.00	1,352.35
North Dakota .....	6,000	4,500	750.00	425.65
South Dakota .....	12,300	10,800	1,800.00	1,578.99
Western Nebraska .....	6,500	4,500	750.00	1.00
Wyoming .....	12,900	9,900	1,650.00	21.00
	\$ 196,400	\$ 153,900	\$ 25,650.00	\$ 8,277.44
PROVINCE 7				
Arkansas .....	10,500	\$ 9,000	\$ 1,500.00	\$ 600.00
Dallas .....	22,900	18,900	3,150.00	302.08
Kansas .....	19,200	16,200	2,700.00	467.63

Diocese or District	1926 Budget and Advance Work	Budget share of Quota	Minimum Due April 1st 1/6 of Budget Share of Quota	Paid on Budget to April 1st 1926
Missouri .....	51,000	36,000	6,000.00	3,002.00
Texas .....	26,800	19,800	3,300.00	1,661.05
West Missouri .....	18,400	14,400	2,400.00	16.00
West Texas .....	11,000	9,000	1,500.00	32.00
New Mexico .....	6,900	5,400	900.00	10.00
North Texas .....	2,300	1,800	300.00	405.00
Oklahoma .....	14,800	10,800	1,800.00	1,104.02
Salina .....	5,700	2,700	450.00	452.08
	\$ 187,500	\$ 144,000	\$ 24,000.00	\$ 8,051.86
PROVINCE 8				
California .....	49,800	\$ 37,800	\$ 6,800.00	\$ 4,027.75
Los Angeles .....	64,100	44,100	7,350.00	3,840.00
Olympia .....	22,100	17,100	2,850.00	151.50
Oregon .....	9,200	7,200	1,200.00	0
Sacramento .....	8,500	7,200	1,200.00	317.16
Alaska .....	1,080	1,080	180.00	533.75
Arizona .....	6,400	5,400	900.00	393.71
Eastern Oregon .....	3,500	2,700	450.00	0
Honolulu .....	5,100	3,600	600.00	0
Idaho .....	6,400	5,400	900.00	653.41
Nevada .....	2,300	1,800	300.00	0
San Joaquin .....	6,900	5,400	900.00	0
Spokane .....	5,300	6,300	1,050.00	650.00
Philippines .....	900	900	150.00	0
Utah .....	5,100	3,600	600.00	772.39
	\$ 199,680	\$ 149,580	\$ 24,930.00	\$ 11,344.22
FOREIGN				
Brazil .....	1,170	\$ 1,170	\$ 195.00	\$ 0
Cuba .....	1,350	1,350	225.00	351.52
Liberia .....	1,170	1,170	195.00	300.00
Mexico .....	540	540	90.00	0
	\$ 4,230	\$ 4,230	\$ 705.00	\$ 651.52
SUMMARY				
PROVINCE 1 .....	777,000	\$ 567,000	\$ 94,500.00	\$ 51,201.22
PROVINCE 2 .....	1,533,020	1,027,620	171,270.00	98,687.31
PROVINCE 3 .....	1,114,800	757,800	126,300.00	68,699.03
PROVINCE 4 .....	319,070	231,570	38,595.00	25,157.71
PROVINCE 5 .....	678,300	474,300	79,050.00	65,940.31
PROVINCE 6 .....	196,400	153,900	25,650.00	8,277.44
PROVINCE 7 .....	187,500	144,000	24,000.00	8,051.86
PROVINCE 8 .....	199,680	149,580	24,930.00	11,344.22
FOREIGN .....	4,230	4,230	705.00	651.52
	\$ 5,010,000	\$ 3,510,000	\$ 585,000.00	\$ 338,010.62
China, Japan and Miscellaneous				\$ 5,878.67
				\$ 343,889.29

CHURCH MISSION OF HELP

IN one diocese alone, Albany, in the past year, the work of the Church Mission of Help has taken the staff into thirty communities, and in each of them, despite their great differences, the same unhappy circumstances surround certain of the youth there. One of the workers writes, in the *Albany Churchman*:

"We learn in each town and village of an evil element, a circle with vicious people at the center of it, and weak people on the edge.

"We learn of a girl, or of several girls, who are victims of the vicious, and a source of danger to the weak.

"And when we learn to know such a girl, under the mask of her defiance we discover something so simple we wonder how it is that about so frail a creature so great a social situation should arise.

"She is nearly always somebody who has been very unhappy, and could not accept unhappiness so young. She has rarely had in childhood a good home or understanding or appreciation, and she has wanted appreciation so much that she has taken it in the cheap way it came to her at last.

"She is somebody very lonesome and very hungry, this formidable woman of seventeen, and because the village knows about her first mistakes, she is pretty well cut off from helpful influence, and has very little choice in the conduct of her life.

"It is the task of the Church Mission of Help, with workers trained for the purpose, to get her confidence, and learn to comprehend her in the light of her history, her family and her home.

"It is a rewarding task, for she responds.

"A girl who had lost her mother very young, and had been boarded about by her father, first with her grandmother, and then with strangers, had cared for a man whose intentions were not good, had been apprehended in a raid of the house where he had placed her, and taken to jail. She is now a serious and useful member of society, looking to the Church Mission of Help as her best friend.

"Under our care is another girl, of a neglected childhood and wayward youth, who had been a mother at fifteen, and after that had found it impossible to be good in the town where she was known. After many very hard experiences she has made a fresh start in new surroundings, and her development is interesting and beautiful to behold.

"It is because the Church can undo a great wrong to neglected youth, and build up character which has had little chance to develop, that this character-building task has come to her as a special share in the work of our communities."



# Bishop Manning Replies to Mr. Borah

## An Open Letter

The Living Church News Bureau  
New York, April 17, 1926

THE Rt. Rev. William T. Manning, D.D., LL.D., Bishop of New York and first signer of the recent Bishops' Protest to the Senate against ratification of the Lausanne Treaty with Turkey, today sent the following reply to Senator Borah's letter in defense of the treaty.

New York, April 17, 1926.

Hon. William E. Borah,  
The Senate,  
Washington, D. C.

*My dear Senator Borah:*

I THANK you for the consideration which you have given to the protest against the ratification of the Lausanne Treaty signed by 110 bishops of the Episcopal Church.

In some respects however, your reply shows a strange misapprehension of the grounds upon which our protest is based. Your letter implies that we are opposing this treaty because the Turks do not profess the Christian faith. You cannot, I think, seriously suppose that this is our position. You say that "to refuse friendly relations with all peoples who reject Christianity is unthinkable." With this statement we of course agree.

As you will see if you reread our protest, we oppose ratification of this treaty not because the Turks are non-Christian in faith but because of their brutal, inhuman, and anti-Christian conduct towards those to whom we have given solemn pledges and whom, if this treaty is ratified, we shall basely desert.

A government which has murdered or expelled from their ancestral homes over 4,000,000 helpless people and is still continuing these outrages; which has converted over 3,000 churches into stables, barracks, and houses of prostitution, and which is now holding in revolting slavery over 100,000 Christian women and girls in Turkish harems is an anti-Christian government and it is in this sense that we use the term.

We favor friendly relations with all nations—both Christian and non-Christian—but we do not favor a treaty which condones brutal and bestial acts and policies such as those which Turkey has not only been guilty of in the past but is committing in the present, as shown by the report made by the representatives of the League of Nations in November, 1925, which is printed with our protest.

To ratify this treaty would be to resume friendly relations with the present Turkish government on the basis of the present policy and attitude of that government. It is the official relation of our own government to another government which we are considering and what Mr. Elihu Root said recently in another connection is much in point here:

"The recognition of one government by another is not a mere courtesy. It is an act having a definite and specific meaning, and it involves an acceptance by the recognizing government of the principles, purposes, and avowed intentions of the recognized government as being in conformity with the rules which govern the conduct of civilized nations toward each other."

You state that our missionaries and business interests want the treaty and that their arguments seem to you conclusive.

The policy of the United States as to any particular country is not to be determined pursuant to the opinions of Americans living in that country, but is to be determined from the point of view of right and justice and of the honor and interests of the United States.

And upon examination we find that the treaty does not even mention the missionaries; that the mission schools in Turkey have been reduced from 1,049 to eleven, and their attendance from about 50,000 to about 2,500, and that the teaching of religion is forbidden in these schools. What room does this leave for the work of Christian missionaries? Senator King, who visited Turkey last summer, and Dr. Post, who after twenty-one years' service as medical missionary and relief

worker in Turkey, returned home last summer, testify that the remnants of the American mission schools have been Turkified; that they are under the immediate control and direction of the Kemalist government, as if they were supported or subsidized by that government, and that they are made into instruments for the teaching of what the Turks regard as civilization.

The position taken by the missionaries to whom you refer is a sadly disappointing one to those who know the situation intimately. Our three former Ambassadors to Turkey—Mr. Straus, Mr. Morgenthau, and Mr. Elkus—are all of them opposed to this treaty. It is unfortunately possible for some missionaries to be more interested in the preservation of the mortar and bricks of the mission buildings than in the purposes for which they were sent into Turkey; but if this is their position, then I must declare that they are missionaries in name only.

I have before me a circular letter, which has apparently the approval of the Department of State, by a missionary advocate of the treaty. This Christian missionary intimates that if we should reject this treaty, the gentlemanly Turks will massacre the remaining 100,000 Armenians in Turkey. That argument reveals, in its horrible nakedness, the true character of the Turk. I say to you, sir, that you are advocating friendly relations not only with an anti-Christian government but with an anti-human government. I care not what opinion a few business people and missionaries, of the type described by you, hold of this treaty, but I hold to the deliberate opinion that the Lausanne Treaty, in its present form, is a base surrender of American honor and of American rights to a red-handed military despotism and a cowardly betrayal of Christian Armenia.

The interests of Robert College and Constantinople College are no doubt important; but the principles of right and justice are infinitely more important. Better a thousand times that these colleges should disappear than that the United States should enter into a shameful and unrighteous treaty.

You say that by entering into relation with the Turks through this treaty we shall be "establishing the only real foundation for peace." I disagree with you. The only real foundation for peace is justice and righteousness. Peace cannot be established by disregarding our pledges and abandoning to their fate a brave and helpless people.

You mention the use of force and the employment of an army and a navy, only to say that you presume I am not in favor of such use. Suggestion as to the use of force has been made before in this connection; but it has only been made by those who, like yourself, favor this treaty and sometimes with the hope that the idea of using force may be attributed to the opponents of the treaty. It certainly cannot be attributed to my fellow bishops and myself, for we have never suggested or considered it.

We are not advocating the use of force or the setting up of an Armenian "home" within the bounds of Turkey. We recall the sufferings of the Armenians, the military services rendered by them to the common cause, and the solemn pledges made to them by two Presidents of the United States, and we insist that in any treaty with Turkey the Armenian rights, as defined by the arbitration of President Wilson, and as endorsed and reaffirmed by President Harding, even on the eve of the Lausanne Conference, shall be preserved, so that they may be fulfilled, in due time, through diplomatic negotiations. In other words, we advocate the performance of our moral obligation to Armenia, to the full extent of our opportunity.

You contend that although this treaty is far from satisfactory, it is the "best" we can secure at this time and is better than no treaty at all. I dissent from this. No treaty at all is better than one which disregards our sacred obligations, and I do not admit that this treaty is the best that we can secure at this time. I believe that if this treaty is rejected, President Coolidge will secure a better and an American



treaty, not one dictated by the other contracting party and copied in substance from one made by other powers. The considerations which led the Allied powers to make their treaties with Turkey do not exist in our case.

No "practical" considerations can justify our ratifying a treaty such as this one and even the material advantages which it is supposed we shall secure through it are as doubtful as those which some are now urging as a reason for our entering into relations with the Russian soviet government. Our commercial interest in Turkey is insignificant. Our normal exports to that country are only from \$5,000,000 to \$7,000,000 annually. As to that, we require only equality of opportunity. This equality, however, the proposed treaty expressly denies.

We advocate the rejection of the Lausanne Treaty, or its ratification, subject to the necessary reservations.

If this treaty is ratified in its present form, we not only condone the past, but we accept the present and we give up the future. We know that at this time the Kemalist policy is a policy of abominable cruelty, one of utter disregard of the most elementary human rights and of treaty obligations. And for the future, we know that the ratification of this treaty will confirm the existing policy of the present Turkish government, that it will definitely show to Kemal as well as to the Armenians that our promises were written in water and that we are willing forever to abandon them. Such an abandonment would be the end of our influence, moral or other.

The moral influence of America in bringing about better conditions throughout the world in general and in Turkey in particular, an influence in which you and I believe, will not be lost, as you fear, by the rejection of this treaty. On the contrary, it will be immeasurably heightened and strengthened.

I know how powerful are the influences which are working for the ratification of this treaty, but I have good hope that it will be rejected, or very greatly changed, and whatever the issue, I am thankful that so large a number of our bishops have lifted up their voices in open protest against it and in behalf of those heroic and devoted people now under the power of the Turk, whose only human hope lies in our great country remembering its obligations.

With much respect, I am,

Sincerely yours,

William J. Manning

#### WATCH TOWERS

Build your Watch Towers high enough,

On consecrated ground,  
Where only high and holy thoughts,  
And helpful deeds are found.

Let no high buildings come between  
Your vision and your work,  
Of greed or self or earthly gain,  
Of cloud or fog or mark.

Build your Watch Towers high enough,  
Nor slight the little things,  
The high and holy thoughts and words,  
That take to themselves wings.  
Let no false visioning creep in,  
To mar the beauteous whole,  
So, build your ramparts high enough,  
To see your Heavenly goal.

Man gains so little here below,  
Unless his aim is high,  
The things of earth are filtering in,  
With no high Watch Towers nigh.  
So plan and dream, ye blessed ones,  
Who crown our earth today,  
Thinkers, Workers, Torch Bearers,  
Along the shining way.

MARIE BATTERHAM LINDSAY.

#### CHOOSING A SCHOOL FOR MY BOY

BY THE REV. CHARLES HERBERT YOUNG, D.D.,  
RECTOR OF HOWE SCHOOL

**N**EXT to providing him with a good name, a healthy body, and a Christian home with spiritual privileges, is the choice of the school in which he is to receive the education to prepare him for true citizenship and his life in the world.

In making this selection a great many factors receive attention. The moral atmosphere, the academic standards, the physical care and training, the type of companions he will have, and especially the spiritual nurture he will receive, must all be given careful consideration. Irreparable damage can be done, the training of home can be seriously deranged in a few weeks of association with boys of bad morals. Parents should study the type of boys received and permitted to remain in the school, and should know the sort of instructors appointed to be the leaders of their boys.

The academic standards of schools and colleges are continually advancing. Careful records are being kept of the progress made by the graduates of schools. Your school should be one which commands the confidence of its own students and the respect of the strongest colleges and universities. The best results are obtained where the boy's study can be guided and supervised by men of experience and understanding. The many failures among boys in public schools prove how difficult it is for a boy to do thorough work at home, when his study is interrupted by the call of a friend, the lure of the movie, the appeal of the social life. And not infrequently temptations more fatal than these enter to spoil his study hours. The high grade private school, with its small classes, its splendid masters and its regulated schedule of supervised study, can do for your boy what the crowded conditions make impossible in some public schools.

A boy's recreation period is fully as important as his study hours. Who are your boy's companions between the close of school and dinner, and from dinner until bed-time? How is he spending his time? What are his absorbing interests? What is he talking about? What is he doing? What habits is he forming? Can you go with him always to the movie, to help him in his selection of entertainment? Do you have time to guide his reading? Some parents have spent many an anxious hour, when their boy has gone out for a social evening, wondering what he is doing and with whom. In the private school the boy is guided in his social life, he is shown the dangers that lurk behind unwholesome amusements. The well regulated daily schedule combines work and play, and plenty of sleep at the right time.

If you are planning to send your boy away to school, it is much more kind and just to him to send him to a good school before he has fixed bad habits of life and weakened his power to study. Some parents delay until their boy has fallen into serious ways and is almost hopelessly failing in public school, and then send him away in the frantic hope that the private school can repair in a few months the damage done by years of careless work.

The boy's spiritual training is his most important preparation for a Christian life. We have known of parents who sedulously taught their boys to say their prayers, who were careful to have them confirmed, and then sent them to a secular school with no chapel, no religious training, no mention of our Saviour or His Church. Then they wonder why they have lost their childhood faith and have ceased their Christian practices.

Our Church secondary schools for boys (and for girls too) in the middle west, rank high among the schools of the country. They can give your boy as good a preparation for college as he can receive at any school. They can train him well physically. And, far more important than these, they will give him Christian nurture and help him build a Christian character that will endure.

Before you choose your school, write to the Church schools for catalogues, drive out and make a personal inspection. THE LIVING CHURCH carries notices of the Church schools. Look into them carefully, then send your boy where his spiritual life will not be neglected while his mind and body are being trained for life.

FAITH is among men what gravity is among planets and suns.—Charles H. Parkhurst.



# Changing China

By the Rev. T. L. Sinclair

WHEN St. Paul went to Thessalonica, some of the people remarked: "These that turned the world upside down are come hither." It would be interesting to speculate on what would have been had St. Paul not gone and turned the world upside down. But more to the point is it to consider a place where the world is now being turned upside down, namely China. It is not the claim of the writer that such has been brought about by missionaries alone. Business men, western educators, and others, have had a part. It is not the purpose of this paper to appraise, approve, or condemn the changes taking place in China today, but rather to show that there are great changes, the import of which many do not realize.

The writer left China in June, 1924, when all was peaceful and quiet. Foreigners could travel in safety anywhere in China, except where there were bandits, and meet with courtesy and politeness. He returned to China in June, 1925, and found, if not an actual state of war between Chinese and foreigners, something close to a state of war. The anti-foreign feeling prevailed all over the country. On the streets one heard, "Hit the foreign devils," "Kill the foreign devils," and other abuse. In numbers of places there had been actual violence. Things have now quieted down somewhat and there is less violence, less abuse. However, not because the feelings of the Chinese have changed, but because saner and wiser counsels have prevailed; because they realize that violence and abuse are not the best means of obtaining their ends. Their methods have changed, their determination has not.

This change in the attitude of the Chinese is largely due to internal changes which have been going on for a number of years. I cite some of them below.

ABOUT sixteen years ago, the writer visited the old examination halls in Nanking. A better name would be "examination cells." Each was about four feet wide, four feet long, and seven feet high—30,000 of them in all. Today, one going to Nanking may visit the Southeastern University—an up-to-date university with modern equipment, enrolling about 5,000 students, financed and controlled by Chinese, having on its staff a number of graduates of our own American universities. What a contrast!

The contrast in education symbolized by the two is equally great. In the old days, the candidates for examination were sealed in the cell until the examinations were over, which might be two or three days. The examination was on the classics, for such was the education of those days. If we in America should attempt, from the time the pupil entered school, to teach him to read Browning and Tennyson and to write in the style of Browning and Tennyson, with a little history thrown in, we would then be giving an education on a par with that given in China thirty or forty years ago. Now they have their schools, from the kindergarten up to the university, in which the students receive an education similar to that received in the schools of the West; a wise and much needed change, yet not all good. The scholars of old days had respect for their teachers. The teacher was a learned man and his word was final on all subjects. Today they are beginning to think, and to question everything and everyone. A good thing, but what a change! And incidentally, with the change, a good deal of respect and courtesy is lost that might have been kept.

Another change is seen in the social life. Filial piety was the great virtue. To be lacking in filial piety was an unpardonable sin. Sons married and lived with their fathers (if the father was rich enough). In the house were the tablets of the ancestors and they believed that the spirit of the ancestor was actually in the tablet, thus the living and the dead for generations dwelt under the same roof. With the eyes of the living and the dead upon him, a son would not go far in the way of evil. Now, the educated wives do not like to submit to the authority of mothers-in-law, and besides, educated sons go to the large cities and ports looking for lucrative employment. One

cannot blame them, but here also you have a radical change and a problem.

Again, in old China, fathers and mothers had absolute authority over their children. They chose the wives and husbands for their sons and daughters, also their vocations. A toothless old woman, who could neither read nor write, might have the power to decide the future of a bright, intelligent young man. Sons and daughters are now rebelling. Possibly they are all well educated along Western lines, while their parents are either uneducated or educated along old classical lines. They are demanding the right to choose their own wives and husbands. One sympathizes with them. Parent-betrothal has brought about much sorrow and suffering. Parents often betrothed their children when in infancy. One might grow up bright, intelligent, and well educated, the other, dull, ignorant, and even somewhat imbecile, but they must marry. Their parents have arranged the matter, and rebellion against parents is a heinous sin. But they are rebelling, and rightly so. The old method of parent-betrothal is wrong, but what is to take its place? We cannot tell the young men of China to take the girls riding, walking, to dances, to parties, and to visit them in their homes as is done in America. Such would be too sudden a change and cause all kinds of scandal. Such would be putting youths and maidens in a relation so strange that they would not know how to act. Many of them prefer the Western customs and refuse to abide by the old rules. But they do not know Western customs well enough. Some of them do things which would be frowned upon by American society. Some of them are talking about free love, free marriage, and the like. Old Chinese barriers having been broken down, new barriers have not been put up, nor do they realize that in America custom decrees that there are limits beyond which one must not go.

Another change is seen in industry. Even today one sees in China shops where things are made by hand and sold direct, but machinery of all kinds is being introduced. Mills and factories have been built and are being built in which thousands are employed. Women and children from eight years old up are working twelve to fifteen hours a day for a mere pittance. What a change from the one-man-owned shop with a few employees! And this in a country of 400,000,000 people, vast numbers of whom are uneducated and very, very poor. The industrialism of the West is coming into China and meeting here teeming millions and the direst poverty. If care is not taken, there will be in China one of the greatest industrial problems the world has ever known.

Another change is seen in government. The old government system was patriarchal. China was looked upon as one family, the Emperor being the father. Such a government the Chinese understood and respected. It accorded with their custom, their training, their mental attitude. In 1911 this government was swept aside and a republic formed; a republic in a country of 400,000,000 people, only five per cent of whom could read or write.

STILL another change is seen in religion. To them Confucius was the great man of the world and Confucianism the great religion. Customs and practices were right because Confucius said so. Moreover, everything had a religious significance, and no important undertaking was begun without first seeking the favor of the gods. Now we find numbers of them giving up old customs and religious practices. Many of them are professed agnostics and would taboo all religion. While in the old religions of China there is much that is false and bad, yet there is also much in them that is true and good. Religion and custom are means of social control. They are barriers which keep people from going too far in the way of evil. The barriers are now being broken down, while new ones have not yet taken their place.

Such are some of the changes that have taken place in China, largely as a result of the impact of Western civilization. Of course a great many Chinese still follow the old cus-



toms and know little about Western civilization, but it is those who do know who are the leaders of today. Our Western civilization grew with us—it was wrought out of our experience. China also had a civilization which had grown with them and which was wrought out of their experience. But now that old civilization is giving place to that of the West, and that in a very short time. What with us took centuries, the Chinese are trying to do in a year. Changes which with us were so slow and gradual as hardly to be noticed have come in China with lightning rapidity. Probably the changes had to come, but one wishes they might have been slower and less upsetting.

Now something with regard to our part in bringing about these changes. The influence of America on China is just about a hundred times as great as Americans suppose. I recently heard that in Shantung Province 16,000 women were out of work because American women were bobbing their hair; these Chinese women were hair net workers. How many of those with bobbed hair ever thought their action would have such far-reaching effect! Once, traveling on the train from Chinkiang to Shanghai, I met an American who was the agent for Mrs. Lydia Pinkham's medicines. "Dr. Williams' Pink Pills for Pale People" are advertised all over China. Sometimes pills for the breaking off of the opium habit are advertised. Chinese are told that if they will take these pills they will have no more desire for opium. They take the pills and the desire for opium does pass away. But they are taking morphine, which is worse than opium. China today is flooded with patent medicines from almost every country in the world. An American physician of long residence in China ventured the opinion that patent medicines would injure China more than opium has. Some of the worst moving pictures made in America are sent to China and shown here, pictures that would not be allowed in America.

Militarism in China is responsible for many of the ills of China. Militarists have modern guns, some even have airplanes. Where did they get them? And from whom did their men learn how to use them?

OF course what the Chinese have learned from Western nations is not all bad. There is much that is good. I do not wish to condemn Western civilization, but to note three facts:

First, the impact of a strong new civilization tends to break down old religions and customs which, to say the least, were a check on evil. Second, when two civilizations meet, they absorb each other's vices rather than their virtues. Third, Western civilization, especially the American kind, is the ideal of new China. Not long ago I heard read a magazine article written by a prominent Chinese. The refrain of the article was, "If we do this and that, then we will have such and such, just as in America." The Western civilization held up as an ideal is Western material civilization. People sometimes ask, "Why send missionaries to China? Why not let the Chinese remain as they are?" Because they won't. Some of their young men go to America to study, some learn about the West in mission schools and in their own government schools. Some visit treaty ports such as Shanghai and Hankow and see Western civilization there. Say what we will, we are giving our Western material civilization to China and giving it to her fast. We cannot stop doing so. Missionaries have had their part in giving this civilization, but probably it would have come about had there been no missionaries. I do not wish to contend that we are wrong in giving this civilization, but to point out that when Western material civilization is given without the spiritual and moral to control it, then that civilization is a danger, a menace. Anyone can understand that our knowledge of chemistry and electricity, if used for the benefit of mankind is a blessing, but if used for aggression, it is a curse. By all means give material civilization to China, but also give them the spiritual and moral to control it. Let not material civilization get too far ahead of the spiritual and moral.

The situation in China today is, I believe, largely the result of the impact of Western civilization on the old Chinese civilization. It is a part of the adjustment of the old to the new. We missionaries today need to pause and consider. The action of some of our Christians during the present crisis has been a disappointment. Have we missionaries and our boards been satisfied with quantity rather than quality? Have our methods been the best? Are our foundations well laid?

Church people at home need also to pause and consider. The impression gained by Chinese students in our universities of

American Christianity has, in many cases, not been such as to commend itself to those Chinese students but rather the reverse.

ARE we Americans trying to convert China with a weak American Christianity? The present crisis is a challenge to the Church. Western nations forced China to open her doors to trade. China challenges Western nations to make that action a blessing and not a curse. We claim Christianity to be a power for righteousness. China challenges us to prove it. China, rapidly absorbing our civilization, challenges us to make that civilization good—to make it better than the old which they are giving up. Here on the one hand is China, menaced by an uncontrolled western material civilization, and there on the other hand are we American Christians, who have Christianity, the greatest spiritual and moral force the world has ever known. Will American Christians face this fact? Will they take their Christianity seriously? Will they realize that mission work is not the special work of those who go as missionaries, but equally as much the work of Christians at home? Will they see that the mission task is not simply the saving of a few individual souls but the giving of a great, a mighty rejuvenating force? Will they see that the task is a great and a glorious one—greater, more glorious, and more profitable than beating the Germans, and worthy of a greater effort? Will they see that the great thing needed is not simply money and workers but a realization of the greatness of the task, faith to undertake it, and zeal to carry it through? Will they see that the task is an impossible one and dare the impossible? Let us hear the words of St. Paul, changed somewhat to suit the present time: "Unto the American Church who is less than the least of all saints, was this grace given to preach unto the Chinese the unsearchable riches of Christ" (Eph. 3:8); and "The American Church can do all things in Him that strengtheneth her" (Phil. 4:13).

#### HOW THE CITY MISSION OF BOSTON MEETS AN EMERGENCY

RECENTLY the newspapers reported a thrilling narrative of how six seamen were snatched from death just before their water logged vessel sank in mid-ocean. For ten days they had kept the ship afloat. The captain, William Courage, and his five men who constituted the crew of the Newfoundland schooner, *Myrtle Piercy*, bound for Valencia, Spain, with a cargo of salt fish, faced death almost hourly, until the Holland-American Line steamer *Beemsterdyk* from Rotterdam hove in sight at break of day and caught the signal of the distressed schooner and came to her relief.

The *Myrtle Piercy* left Newfoundland December 24th. Four days out she ran into a hurricane which lashed the seas for forty-eight hours. The craft was battered, the decks were ripped open, hatches were torn away, and the only life boat smashed to pieces. To lighten the vessel, the Captain ordered the cargo thrown overboard. The pumps were kept constantly at work in the desperate struggle. In the midst of the storm the courageous skipper himself was washed overboard, but fortunately he was able to grasp a life line and was hauled back again onto the deck.

When Mr. Stanton H. King, Superintendent of the Sailors' Haven, a club house for sailors in Charlestown, maintained under the auspices of the Episcopal City Mission of Boston, read of the plight of the wrecked seamen and their rescue by the *Beemsterdyk*, he at once asked the British Vice Consul in Boston to let him know of the arrival of the rescue ship, so that the men could be brought to the Haven, fed, and fitted with proper clothes.

When they arrived, they were a pathetic sight, weary, haggard, dazed almost by their long night and day watches. Such clothing as they had on consisted of odd garments given them by the crew of the *Beemsterdyk*. The Haven provided them with new clothing, consisting of underwear, knitted socks, mufflers, suits of clothes, overcoats, and shoes. They were given a substantial supper on their arrival.

Communication was established with their friends and the men were made to feel that the Haven is a haven indeed.

So much impressed was the British Consul General by the Haven's kindness that he directed the Vice Consul to write a note of thanks, in which he said:

"I saw the men at the Mariners' House Sunday evening just before their departure for St. John's, Newfoundland, via St. John, New Brunswick, and they were very appreciative of your kindness to them and for the warm and adequate supply of clothing which you gave them.

"May I also add my personal thanks for your kind coöperation."



# Parochial Evangelism

By the Rev. Harry Lee Smith

## II.

### FINDING THE MATERIAL

The first responsibility of a priest is his own congregation. If he desires to embark on an enterprise of parochial evangelism, he need have no difficulty in finding material for his efforts. As he looks over his flock, he will find a great many disunited families. Usually it is the wife who is the faithful one; and the husband, who may or may not have had some denominational affiliation before marriage, goes to no church. It will be a great joy and source of more power in his parish for the priest to unite these families in the Church; and perhaps no words could describe the joy of the faithful member when the family is united in the Church. These, of course, he can single out at once. He will not always be successful, but if the preparation formula is followed there will be such a great measure of success that his efforts will be well repaid and he will be quite content.

Another source of material is that of occasional Church attendants. There must at least be a spark of interest not only in religion, but also, realizing the difficulties our services represent to the uninitiated, even a friendliness, to bring visitors to the church. Of course this does not wholly apply to the services on special days. The priest should observe some practice of securing the names and addresses of these occasional attendants, and at the earliest possible moment pay them a call.

Then there are the Sunday school families, those who send their children but are not themselves communicants of the Church. In this age of religious disinterest, it can almost be taken as a rule that a parent, or parents, who send their children to Sunday school, will themselves be easily approached for Church membership; if not for their own sakes, then at least for the sake of the children.

The priest's principal responsibility and most fruitful field is the Sunday school. His largest additions to the Church should come from the Sunday school pupils who are being trained in the Church life and practices and who ought never to be neglected by allowing them to go out of the Sunday school and not brought into the Church.

If he follow these leads, and others which will present themselves, he will ultimately find so many that his concern will be as to where to find the time to reach all of the prospects; and, needless to say, his strength and satisfaction in his work will grow accordingly.

### THE METHOD OF APPROACH

As mentioned earlier, the first essential in method of approach is the sincere desire to win souls, together with the preparation already made. Granted this, there will immediately follow the personal interest in other people. It may seem arbitrary to say that that interest will be universal, at least as far as there are contacts, but nevertheless it will be true. It will be much more true if, having looked over the field and picked out the individuals, a prayerful preparation has been made, using their names.

As the priest makes his call he opens the conversation with a few words of interest timed to his acquaintance with the family. Assuming he does not know them, which at first may be the most difficult situation, he can best begin by inquiring the Church status of the family. This will not only open the way, but is an essential for his accurate records.

On his first call it is not out of place openly to write on cards previously prepared, the replies given to the questions. Some priests have such prodigious memories that names, dates, businesses, and what not of a half dozen individuals can be retained until they are round the corner; but it is a useless tax on the mental powers, and it will give a good impression of method and interest for the family to know it is being recorded.

Of course the priest will want to find out if any members of the family are not baptized, and those of Confirmation age

who are not communicants. These records he will keep, and on the next call will refresh his mind from the card before turning the corner. Having gained his prospects in this way, he will, at the earliest opportunity, call on them and talk the Father's business. In other words, he will "come to grips" with them. This means, not an inquiry into their personal lives, which must never be done, but a simple statement of the Church's message.

This is where the difficulty begins, and where the majority of us stop. We have not the moral or Christian courage to go further. Should we know, as we must on reflection, that people expect the priest to talk religion, we will feel differently. They do expect it. It is our business as well as our profession, and instead of embarrassing them to broach the subject, they think less of us if we permit months and years to go by neglecting them.

Not only do they expect us to talk of religion, but almost always they want us to do just that. After all, and beneath all, in the life of every human being there is the instinct for religion and the hunger for God. A few successfully thwart it. Most are glad to have that desire and hunger fulfilled. Even communicants of the Church expect and want us to talk with them about the Master's business, to help and strengthen them.

Continuing the conversation, if we find the prospect favorable to our advances, he is informed of the probable time of the next class, and that he will be notified once more. It may take two or even three calls, occasionally more, but the result to be attained is worth it.

### PREPARING THE CANDIDATES

Not less important than securing the candidates is their instruction. Courses of lectures must necessarily contain material of a type and quantity that will win an adult class to the Church. It is usually not wise to have them committed to Confirmation before they have heard the instruction. Of course, in some cases a previous knowledge of the Church will have settled this point. The lectures, however, should be planned to win both the mind and the heart of the candidate to the cause of Christianity, and have a sufficient explanation of the devotional life of the Church and of the sacraments to hold him when he is won.

The type of person who is usually attracted to the Church is the so-called intellectual type. For him the reasonableness of the Church and the Catholic message, the beauty of the service, and the unusually high type of her priesthood, are tremendously attractive. But he, like all mankind, must also have a heart interest. His emotions must be aroused. He must be convinced that he has a real need and that the Church can meet that need in worship and in the sacraments.

At the conclusion of the course for the adults, it is wise to call again on them, or at least to have a personal interview, that they may commit themselves definitely for Confirmation. It will strengthen their purpose and enable the priest to answer private questions. This will not be necessary in every case, but the exceptions will be well known to the priests as he proceeds.

This does not apply to the children's class. Practically all of them come with the understanding that they are to be confirmed. They must be won in interest and enthusiasm to the extent that they adhere in their allegiance to the Church when they have left the Sunday school.

The program entails a greater amount of labor than is usually spent on a Confirmation class; but the priest will be well repaid by creating strong Church men and women and in having very few lapses, with almost no individuals hearing all the lectures who will not be confirmed. It may take three or four calls for each family, but the results will amply repay the effort.

### WAYS OF REACHING CHILDREN

The priest's responsibility for the children in his congregation is a holy and loving duty. It has grown tremendously the



last few years, because the parents are becoming less careful in religious instruction at home and in putting their children into the way of Church influence. To explain that responsibility briefly, no child ought ever to go through the Sunday school and arrive at Confirmation age without the priest making a personal and determined effort to secure that child for Confirmation. If he establishes the rule that every Sunday school child of Confirmation age naturally goes into the class, his work will be much easier.

Part of this responsibility may be delegated to the Sunday school teachers. It is within their province to secure lists of all unbaptized children and of those of Confirmation age, and to hand these lists to the priest at the proper time. It is also their task to secure the promise of as many children as possible for the class and report their names. Those they have been unable to reach, and children in classes where the teacher does not meet the responsibility, must be seen by the priest.

The priest's part is, first of all, to have an interview with the child, to secure a promise from the child where possible. This is especially advisable in the case where indifference on the part of parents would keep them from compelling the child to come into the class. They will seldom go the extent of forbidding Confirmation, although this sometimes occurs. Then, in due course, the priest will interview the parents, for their coöperation is necessary to secure a regular attendance in the classes.

It is always advisable to magnify Confirmation in the eyes of the other pupils, by giving rewards and preferences to those who are being confirmed. The Sunday school may give them Prayer Books, their names can be put on an honor roll, and all confirmed members of the school should have a corporate communion every month, (with breakfast following in the parish house where possible). They will thereby learn to look forward to faithful Church life as the goal of the Sunday school.

#### THE PART OF PREACHING

Nothing has been said of the priest's work in the pulpit. The effects to be gained in evangelization by preaching follow the gaining of the ability, rather than precede it. It is a commonly reported fact that Episcopal preachers are tedious, to say the least. When a priest has so gained the power of the Spirit in his life that he begins to radiate that power, his message will acquire a new interest and importance. He will find that his pastoral and personal life has not only been transformed, but his preaching as well. His constant desire will be to say something of value in his sermons. Every sermon will have a definite objective. He will preach with power.

Clergymen of the denominations are commonly reported to be better preachers than those of the Church. Indeed, in some quarters preaching is almost a lost art. That is neglecting a great source of power. It is not unchurchly nor even uncatholic to preach an interesting, evangelistic sermon. It is the best means of reaching many, and a great means of holding Christians. They not only need the sacraments; but they need the inspiration of hearing a man of God full of zeal and of the Holy Ghost.

#### HOLDING OBJECTIVES ALREADY GAINED

New communicants must be heartily welcomed by the parish. They must be made to feel both that they have reached a great goal in their life and that they have started on an important undertaking. To do this the priest will need the coöperation of the vestry and perhaps of some of the guilds. Receptions, parties, and other interesting events in their especial honor will aid in attaining this result.

The newly made Christian must be held. It is a continuation of parochial evangelism to hold objectives already gained. The flock will continually need the kindly interest of the shepherd. Only an enthusiastic priest living a holy life can inspire confidence in members of his congregation to the extent that they will take him into their confidence in time of need. He must always feed his flock.

Furthermore they must be put to work as soon as possible. They must be tried for particular talents. In this work the guilds are essential. Lists should be given officers of guilds, clubs, and young people's societies for possible members. This however is a part of the priest's pastoral duty and need not be discussed in relation to parochial evangelism.

#### CONCLUSION

No method of evangelization is infallible, nor does it stand alone. The chief preparation for the work is a consecrated life, with a definite purpose to obey Christ's command in establishing the Kingdom of Heaven on earth. The priest must, first, last, and always, remember that of himself he can do nothing; only through Christ will his efforts be crowned with success. To Christ belongs the glory if the priest succeed, for it is through His grace and His power that these things are done.

Whether one's efforts are crowned with success or, it may be, apparent failure, there need be no apprehension if all has been done through a life in Christ and in the power of the Holy Spirit. In apparent failures, one cannot measure the good that has been done for Christ's Kingdom; and the greatest successes are not through the merit of any man, but only a reflection of the power and glory of our beloved Master.

[THE END]

### THE ASSYRIAN MISSION

BY GEORGE LAMSA

How rarely it is that one reads a personal record of early impressions made by missionary work upon a child of any foreign mission. Mr. George Lamsa, an Assyrian, now field representative of the committee aiding the Assyrian mission in Mosul, is actually a graduate of the school opened by the Archbishop of Canterbury's Assyrian Mission many years ago. Mr. Lamsa writes of the coming of the two Englishmen to his village in the mountains of Kurdistan.

AFTER weeks of hazardous journeys in zig-zag caravans, with roads which only these highlanders could climb, and in fear of the wild Kurds, the two missionaries arrived in the little mountain village, not far from the Persian border, which was once a big town, with a church built in the Third Century to accommodate seven thousand people. The town now numbers only a hundred families.

When the missionaries appeared, for most of us it was the first sight of a European. We had heard a little about the foundation of the mission but we hardly knew what the mission meant, and what school meant, as for most of the children the school was a place of punishment. The missionaries had a hard problem to start schools in the little towns, as at that time there was only one man in a town who knew how to read, and that was the hereditary priest who read the Psalms and the Prayer Book by heart.

The question was to get the consent of the parents to get their children to go to school. In a few days one of the Englishmen had a very good idea, which was to promise that they would give two yards of red dyed cloth for every child who would attend the school for nine winter months. The next day the house where the missionaries were stopping was besieged by parents bringing children from two years of age up, not because they were interested in the school, but because of the cloth.

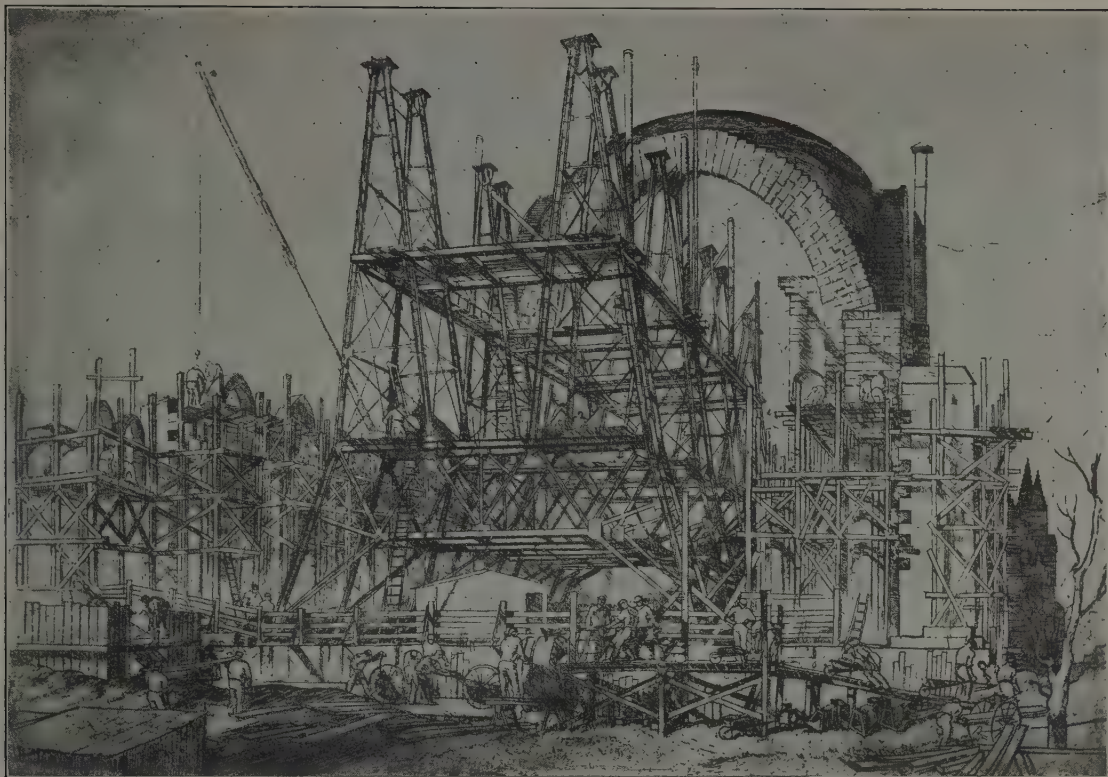
I attended this school for three months, with many other children, just to get this cloth, and then, finally, we got interested in reading, and we never stopped until we finished our education.

Only one who has gone through a difficult life, and whose success and happiness were begun by a mission, can appreciate the real meaning of missionary work.

Last year in Chicago there was organized a group of alumni of the Archbishop of Canterbury's Mission. Among them were a priest, a prominent eye specialist of Chicago, a very successful Assyrian dentist, a Persian carpet importer, a deacon, and an instructor. They are hoping to organize other groups all over the country, to further the cause of the Assyrian nation, and to help in the re-establishment of the mission work. All these graduates know that without that mission education they would not be in this country, and they would never hold the positions they are holding today. It is extremely painful for them to think of thousands of other children who are refused by missionaries, because of lack of funds.

As the Church papers have told, the American mission has been opened in Mosul, for the homeless and suffering remnant of this Assyrian race. The school which once stood as a light in the darkness of Kurdistan has been reopened, and the two American missionaries are there with a better program, and, we hope, with better opportunities than the earlier missionaries had.





BUILDING THE NAVE OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

The picture above shows the construction of the nave looking towards the east.

The original of this picture is an etching 20 x 28 inches which has been for some time in the office of Dean Robbins, but has now been sent to Detroit for exhibition at the Arts and Crafts League.

The artist, Mr. Arthur Covey, was awarded a medal at the Panama Exposition for an etching of "The Great Water Wheel," which is an historic building at Troy, N. Y. He said recently:

"In making my etching of this subject I realized that scarcely would I have the plate complete when it would be history. It is my attempt to record a moment in the building operations. That moment is now history and I trust my print will at some future day answer the questions that I asked last summer of the spirits of the builder-monks of Exeter, Wells, Glastonbury Abbey, but from whence no answer came."

## AROUND THE CLOCK

By Evelyn A. Cummins

THE Birmingham *Post* recently contained an article on some phases of inconsistency, and parts of it were rather comforting. For instance this:

"A certain amount of inconsistency is almost necessary if we are not to become either hopeless prigs or hardened bigots. It implies a mind open to the influence of other people's conduct and a heart not forever closed against adventure or the unknown."

Now don't you feel better—that is, if you have ever been "ragged" about being inconsistent?

GENERAL ALEXANDER SMYTH, of Virginia, was once making a tremendously long speech before the House. During the course of it he stopped long enough to remark to Henry Clay who was near him, "You, sir, speak for the present generation, but I speak for posterity."

"Yes, General," answered Clay, "and you seem determined to speak until the arrival of your audience."

THE Lady Chapel of Southwark Cathedral is to be restored and three altars are to be erected in it. The chapel was built in 1206. It was at one time used as a court and Bishop Gardiner presided at a trial there in 1555. The Lady Chapel was later used as a bakery for over seventy years.

THE Y. M. C. A. recently issued questionnaires to boys throughout the countries of the world, asking them various questions about world problems. In New Zealand the answer to "Who are the most important men in the world?" showed King George, the Prince of Wales, and Henry Ford to be the most popular names.

The question "How do boys treat foreigners?" brought forth the following answers, among others: "With little respect." "Sometimes good, sometimes bad." "Treat them rough." And, "We look on the Chinamen with scorn and other people with curiosity."

To the question as to what beside war might develop qualities which come out in war one boy answered, "Politics and arguments." And another, "Football and marriage."

TWO interesting books on Russia have recently been published. In *Russia*, by Valentine O'Hara and N. Makeeff, the following comment is made:

"The Communist dictatorship is at present not only the greatest obstacle to the economic and cultural revival of Russia, but it is a menace to peace, order and economic stability in Europe. There is hardly any possibility of the restoration of the old autocracy in Russia. Autocracy would seem to have discredited itself forever in the eyes of the Russian people."

Stephen Graham, in *The Dividing Line of Europe*, says:

"I find it commonly asserted that we have no quarrel with Bolshevik culture. But there is no such thing, unless the writings of Trotsky, the poems of Lunacharsky, the speeches of Zinoviev are to be considered such. Where are the plays of Soviet Russia, the music of it, the philosophy of it, the pictures? What culture has come forth? Zero; that is all."

FOLLOWING the lead of the transatlantic steamship lines, several transpacific lines have recently made important price reductions. This has resulted in much more active tourist trade, and passage can now be had from California to Japan, via Honolulu, for \$230. Several transatlantic lines recently announced books closed for the coming season. Some passages have been booked for a year, so great has become the summer trade.

ONCE when Richard Harding Davis was in St. Petersburg (as it was then) he met Li Hung Chang, who asked him, "What do you do for a living?" "I write books," Davis answered. "Why?" asked Li, "Aren't you strong enough to work?"



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## "BE YE THEREFORE READY"

To the Editor of The Living Church:

YOUR CLEAR-CUT, forceful editorial on Peace and National Defense in the March 20, 1926, issue of THE LIVING CHURCH has been read with gratification. As you state, "much of the religious press has, of late, been waging a vigorous campaign against the existing government policy of national defense, as expressed in the National Defense Act of 1920," and farther on you say, "We feel that the religious forces that are promoting an unconditional pacifism are not only a real menace to our national defense, but also are factors that tend toward creating the very war that they would avoid."

The Slacker's Oath is well known to many people in the United States, and, to their shame be it said, many people have already taken the following oath: "If my country goes to war I will not fight. I will not work for the Red Cross, to nurse a soldier, to make a bandage, or to aid in any way. I will not assist in making war materials of any description. I will not purchase any Liberty Loan bonds, nor contribute to any war fund."

As reported in the *New Student* of January 19, 1924, from proceedings of a convention of students in Indianapolis called by the *Student Volunteer*, the statement was made: "We believe that henceforth war is an utter denial of the Jesus' way of life, ineffective as a means of settling differences between nations; therefore, we declare our resolve not to sanction or participate directly or indirectly in any future war." "It is estimated that four hundred students present voted in agreement to this."

In one of our Western colleges one of the instructors in discussing the Bible, presented this so-called "Jesus' view" to the class, and the class was ready to accept this distorted theory, when one girl with flashing eyes and vibrant tones asked two questions: "If an enemy were to land on our shore, would you permit him to pull down the American flag and trample it in the dust?" "When he entered your home and assaulted your wife and murdered your children would you stand on the street corner and pray for him?"

Some of the most prominent educators of the day are desirous of eliminating all warlike references from our school histories, others are exhibiting active antagonism toward the splendid military training camps established by our Government. "To pacifists any suggestion of national defense is an irritation, they see no cause for apprehension, nor seem to fear anything but the land that protects them. Their terror arises only before the possibility that the flag which shelters them might be able to defend itself."

An effort has been made to substitute *America the Beautiful* for our magnificent national anthem, because the words "perilous fight" and "bombs bursting in air" are distinctly distressing to the pacifist's sensitive ear, ignoring the glory of the line, "Praise the Power that hath made and preserved us a nation." While the pacifists very frequently quote "Turn the other cheek," they fail to mention the same Teacher, saying, "I came not to bring peace but a sword," and "My Kingdom is not of this world, if my Kingdom were of this world then would My servants fight." There was war in Heaven. How can one expect to eradicate war on earth? It was not by a fiat like "Let there be light" that Satan and his hosts were ejected from Heaven, but there was war, with Michael in command of the armies of the Lord.

Theodore Roosevelt says, "We stand for peace, but only for the peace which comes to the just man armed, and not for the peace which the coward purchases by abject submission to wrong. THE PEACE OF COWARDICE LEADS IN THE END TO WAR AFTER A RECORD OF SHAME. Peace, like freedom, is not a gift that tarries long in the hands of cowards, or of those too feeble or too short-sighted to deserve it, and we ask to be given the means to insure that honorable peace which alone is worth having."

And the Prince of Peace said, "If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready." HELEN NORRIS CUMMINGS.

Alexandria, Va., April 10, 1926.

## RESERVATION IN BOTH KINDS

To the Editor of The Living Church:

IN your issue of April 10th, the Rev. A. E. Johnstone asks for my authority for stating that the primitive Church communicated the sick in both kinds. He will find a very full discussion on the subject in Bingham's *Christian Antiquities*, Book XV, Chapters IV and V. The earliest evidence is that of Justin Martyr who says (I quote Bingham) "The deacons were used to carry both the bread and wine to the absent." St. Chrysostom's testimony is conclusive that reservation for the sick was in both kinds, when in a letter to Pope Innocent he describes how in a tumult the soldiers broke into the sanctuary where the Holy Mysteries were repositied, and the Holy Blood of Christ was spilt upon the soldiers' clothes.

Dearmer in *The Parson's Handbook* says in regard to the Communion of the Sick, "It is often convenient to carry the chalice and paten from the altar if the distance is not great." And further, "The practice of intinction . . . is sometimes the most convenient way of carrying the Blessed Sacrament to the sick. It was not discontinued in the West till the chalice was withdrawn from the laity."

Hore in his *Student's History of the Greek Church* says, "Communion in both kinds is the practice of the Orthodox Church. Reverence led the Greek Church to administer the Bread soaked in the Wine . . . Pope Urban II ordered it to be so administered to the sick. . . . The Greek Church calls the Pope of Rome the first Protestant, the founder of German rationalism. 'What answer,' asks the Orthodox Confession, 'will the superstitious Pope be able to give at the dreadful day of judgment for having, in evident opposition to the Lord, taken away the cup of communion from the common people?'"

Joseph Husslein, S. J., writing in *Columbia* on The Eucharist in the Early Church, agrees with Bingham as to the communicating of the sick in both kinds in the time of Justin Martyr. He quotes Justin thus: "The deacons give to each one present share in the eucharistic Bread and Wine and water and carry them to those who are absent." This writer is perfectly frank in stating that the early Christians received in both kinds; but in defense of the present practice of the Roman Church, says, "In regard to the laity it is left to the Church to determine what method should be followed to secure the greatest reverence for the Sacrament at any given period of time."

Most theologians have taught that there is a special grace received through the chalice, if that fact be granted (and it rests on surer foundations than the doctrine of concomitance), then a sick layman ought not to be deprived of that special grace. Roman theologians admit that such special grace is probable and say that a layman is not to be blamed who desires Holy Orders that he may communicate in both kinds. And see Gore, Hall, Barry, etc. If we suppose that there is no special grace, then we shall be hard pressed to give a reason for the institution in both kinds, for we dare not argue that our Lord established a superfluous custom and gave an idle command.

You will find in Littledale's *Plain Reasons* some formal pronouncements of some of the greatest of the Popes against communion in one kind, before it became necessary to defend it as a practice established.

It is not without significance that some of those among us who reserve and communicate the sick in one kind, desire also to withhold the chalice from the well, or advise them to withdraw after communicating in one kind before the chalice is administered. In short they desire to follow modern Western practice, rather than the practice which was primitive and universal for more than thirteen centuries.

The Roman Church is curiously illogical in regard to the Council of Constance. The practice of communion in one kind was imposed by this council. But this council also asserted the supremacy of councils over popes and deposed John XXIII. Logically the Roman Church must either repudiate their extravagant claims as to the Papacy or assert that the Council of Constance need not be accepted. In the latter case communion in one kind would rest on unsound authority. And it would not trouble the Roman Communion very much to return to the



primitive practice. It would only be allowing to the faithful the privilege they now extend to the Uniates.

In the labyrinths of argument there is danger of losing sight of the main issue. My contention is that a sick layman has a right, if he requests it, to the Blessed Sacrament, and to the Sacrament in both kinds, since that is his privilege when well. Reservation for the sick must therefore be in both kinds, as in the Orthodox East.

To use the phrases from Bishop Gore. It is better to follow "the manifested intention of our Lord" than "to trust a very fallible logic of sacramental presence" (i. e., the medieval doctrine of concomitance). Or, to take our stand with Pope Paschal II, "Therefore in receiving the Lord's Body and Blood, let the Lord's tradition be observed; nor let any departure be made from what Christ the Master ordained and did. For we know that the Bread was given separately, and the Wine given separately, by the Lord Himself; which custom we therefore teach and command to be always observed in Holy Church, save in the case of infants, and of very infirm people, who cannot swallow bread." (Rev.) THEODORE HAYDN.

Watervliet, N. Y., April 12th.

### THE NEED OF RESERVATION

To the Editor of *The Living Church*:

THE RECENT discussion in your pages on the utility of reservation for the sick, with its various voices, academic and practical, brings to my mind nearly forgotten issues and circumstances.

Most of the letters you have printed seem to have only the most local application. I cannot be more general—but a certain local case in which I was involved answers, I think, the claim that reservation is not necessary in a small parish, though perhaps expedient in New York. I spent the first year of my priesthood in certainly the smallest parish imaginable, though in the corner of a large city. It was a parish that had fallen upon evil days—after many years of picturesque though not very successful life. It had been a Catholic parish since its foundation; but having become a diocesan mission, an effort was being made to bring its atmosphere into harmony with the normal Church life. Reservation had not been the practice for three years. The dozen or so people who had not migrated to the established Catholic parish of the city settled down comfortably to the new regime, and all might have been well but for the one unique circumstance in the parish's situation—that it was but a few squares away from a very large military hospital. There was little sickness in the parish except among the children, and no deaths. But my first visit to the hospital convinced me of the great need there for the Church's ministry in its most practical form; that is, by the carrying of Holy Communion to men and officers, many of whom were patients for months and needed far more than the proverbial "cheery word." The hours were such that the most convenient time for my visit was before breakfast, and I began making a weekly visit after my early Mass, carrying the Blessed Sacrament directly from the altar. This worked very well until the number of communions increased, and several emergency calls had found me empty-handed at a crisis. With joy at the apparent necessity, I established reservation. Commands immediately issued from the diocesan house, and I was back where I was before. The fact was that I could not honestly claim that reservation was absolutely necessary—save in certain emergencies where perhaps a bedside celebration was not an utter impossibility. But the wards of the hospital were far apart, and many. Nine men died from six different diseases in one night. No one expected me to celebrate nine times at nine different bedsides; yet one celebration with the Sacrament carried to the other eight beds was suggested, and did not appear to have advantages over carrying the Sacrament from the parish altar. Yet it was a fact that nine men did not die asking for viaticum every night.

Some months later my enthusiasm for reservation, combined with general ritualistic misbehavior, earned my resignation, and I joined the staff of a large Catholic parish where the tabernacle was as much taken for granted as the altar.

The peace that came upon one, with the consciousness that we were ready for any emergency! Nearly every morning the clergy were going to and from the tabernacle and out to the bedridden. At midnight a telephone would ring; a few minutes later a light would flash in the sacristy, and soon our Lord would be on His way to the dying, or to a woman in the first hour of her travail.

And yet emergencies were by no means of daily occurrence. But when the tabernacle was needed, it was needed desperately. One theorized no more about its necessity than about the utility of a family physician whom one might not think of for months until the tragic moment came for which he was ready.

The conviction grows upon one, especially when these pain-

ful discussions are in the air, that the Episcopal Church is afraid of itself. It is shy with the shyness of the unskilful and the uncertain. The label of High Churchman or Catholic is more feared than the possibility of failure in emergency. And one suspects that the more intensively a parish is worked, the more frequently will these "emergencies" arise.

I cannot let this letter go with its purely utilitarian argument. The Presence of our Lord on His altars is convenient for this ministry, but it is a fact of which the bishops are perfectly aware that in His Presence His people will have many things to ask of Him besides health and relief from pain. His Presence is attractive and magnetic, even to the untheological. He draws men unto Him, and the expedience of His Presence is forgotten.

(Rev.) HENRY B. THOMAS.

Ruxton, Md.

### THE OUSTING OF METROPOLITAN PLATON

To the Editor of *The Living Church*:

VIEWING the article in regard to the ousting of his Grace, Platon Rojdesvensky, from the Cathedral, and knowing something of the Russian Mission in America, I make bold to ask if it be not possible that public opinion be aroused to protect our sister Church legally.

We all know of the intolerable condition which brought about the suicide of one of the most beautiful and faithful characters of the Russian priesthood after killing his wife and son to protect them!

Of the round three hundred Russian clergy in America there will be not less than four and not more than ten (on good authority), who will come under Mr. Kedrovsky's rule.

How can the supreme court give judgment in favor of a Government with which there are no diplomatic relations?

How can the state of New York acknowledge an ecclesiastical organization which, since the failing of funds from Methodist sources, has not functioned in popular ministrations for some time, and turn down one which has been faithfully working to save souls?

There are 600,000 of the unfaithful oppressing and torturing over 100,000,000 people in Russia. Is not the United States strong enough to back up her constitution when she says that all men may have religious liberty, which would naturally include freedom from oppression and terrorism?

A member of orthodox Judaism can be a good American, as can also an Orthodox Christian, but a member of the Soviet terroristic society known as the "Living Church" can never be more than one tenth of one per cent.

Why favor the enemies of God and country?

Mount Carmel, Pa.

(Rev.) GEORGE DONALD PIERCE.

### rites and ceremonies

To the Editor of *The Living Church*:

IN THE ARTICLE, under the above title, in your issue of April 10th there are a number of statements which, in the interests of accuracy, require comment.

Why would it be wrong, in our communion, to provide a Mass on Holy Saturday? One is provided in the Prayer Book, and the same is true in the Sarum Missal.

It is true that Dom Cabrol dislikes the position of the Gloria after the Kyrie. That does not necessarily make the said position an "error." Another authority, Dr. Fortescue, says: "For whatever reason the Gloria was placed after the Kyrie it comes there suitably in accordance with a common liturgical arrangement. Namely in many rites the first litany ends with a hymn, which gathers up into a final chorus the voices that have answered the litany petitions" (*The Mass*, page 243). Fr. Burnett seems to have a grudge against the Gloria. Of course its regular use is a late feature. But I question his date of 1570. The Sarum Missal of 1526 has the Gloria for regular use.

Fr. Burnett objects to the celebrant's reading the Gradual. No doubt it was originally a choir part. But why, at Low Mass, should the faithful be deprived of this exceedingly venerable feature of the Holy Sacrifice, which takes us back to the very beginnings, when Christian worship combined with that of the synagogue?

Fr. Burnett is quite wrong in saying that "in our recently revised Prayer Book the rubric requires both priest and people to say that Lord's Prayer." There is no such rubric, and the Lord's Prayer is printed as if to be said by the celebrant alone.

The place for the ablutions, for some strange reason, is a matter which always seems to stir feeling. Fr. Burnett insists that the East has always placed the ablutions after Mass. However, if he will consult *The Service Book of the Holy Orthodox-Catholic Church* (Houghton-Mifflin, 1906), pp. 122-6,



he will find that after the deacon has consumed what remains and cleansed the chalice, there follows a short blessing, then a long blessing by the bishop or celebrant, and then three pages of post-communion prayers and hymns (See also the English version of the *Divine Liturgy* published by Cope & Fenwick, 1909).

Of course in the early ages there were various and sometimes startling methods of disposing of what remained of the Blessed Sacrament. And, *what is a separate matter*, for long there was, apparently, no ablution *rite*. But several centuries before the reformation the Western usage was crystalized and the consuming and the ablutions took place immediately after communion. The first generation of users of the Prayer Book thus took the ablutions—if they took them at all. Soon the ceremony was dropped and forgotten, only to be restored with the Catholic Revival. The Prayer Book is wholly silent as to any ablutions. The rubric, "if any remain," does not order reservation of the Blessed Sacrament till the end of the mass. Cosin remarked of it that *if the celebrant is careful none will remain*. In that case, to take the ablutions at once is simply to carry out the undoubted intention of the first Prayer Book, as well as aligning oneself with pre-Reformation and present Catholic practice.

(Rev.) H. K. PIERCE.

Church of St. Mary the Virgin,  
New York, April 14, 1926.

### "A STUBBORN AND INCOMPETENT KING"

To the Editor of the Living Church:

THE MAIN FACTS of the career of Charles I are not much in dispute; although the whole affair is a tangled web in its details. The Tudor rule is rather commonly referred to as a despotism, which it was by comparison with the Plantagenet rule which it succeeded. Yet it was carried on, for the most part, under constitutional forms. Its outstanding innovation was probably the Star Chamber, which was a flagrant denial of the right to a fair trial. The Stuarts continued the despotism, and added to it some innovations of their own, notably the ship money, but imported a rule by favorites, under James, and a personal rule, by Charles, both of which were offensive to Englishmen. Charles further acted under a theory of divine right of kings, which, I think, had never been accepted in England. His position in these matters was supported by enough of the bishops to put the influence of the Church behind him, especially since the party which stood for the ancient liberties of the realm was also, for the most part, the center of the Puritan opposition to the Church. Thus it came about that the cause of the Church was identified with that of an odious despotism, although, and I think this is important, the majority of Englishmen were at all times sincerely attached to the Church, and to its polity.

Charles was in one sense a martyr, but he had so boggled his job of being a king that he put the Church in the false position of opposing the ancient liberties of England, a thing which she had, I think, never before done, at least until Tudor times. The whole tale is one of undignified and futile bickerings. The Church has never fully gotten out from under the odium cast upon her in consequence of it. She was, indeed, all but martyred to an unworthy cause and a stubborn and incompetent king. I, for one, am not very keen about keeping alive the memory of it.

V. A. CRONK.

### THE CONFEDERATE CHURCH

To the Editor of The Living Church:

IN A COPY of the *Southern Episcopalian* for November, 1861, published in Charleston, S. C., there is a very interesting account of a primary Convention of the Episcopal Church in the Confederacy, held in Christ Church, Columbia, S. C., the preceding October. The main business of the Convention was to draw up a proposed Constitution and Canons for consideration of the first General Council of the Church soon to be held in Augusta, Ga. It was decided to adopt the Constitution and Canons of the Protestant Episcopal Church in the United States of America with few changes, but when the very first article was read, a discussion arose which has a most modern ring. What about the name of the Church? "The Rt. Rev. Bishop Otey declared his objection to the name," he "contended that the term Protestant is derived from Germany" ... "He alluded to the present war as the result, in his belief, of ultra Protestantism or Puritanism" (!) He gave "as a name that he would prefer, 'The Reformed Catholic Church.'" The next day the Rev. Mr. Hines of Tennessee moved the adoption of this proposed name. Bishop Elliott of Georgia opposed it—inexpedient—also the question of the title to Church property might be involved. Bishop Green of Mississippi "considered the term Protestant unmeaning from its generality"; he preferred the title "The American Catholic Church." Mr. Williams

of Virginia "gloried in the term Protestant," etc. Mr. Fairbanks of Florida thought the name Protestant superfluous, it ought to be changed. Dr. Mason of North Carolina had "never liked the title; it had always seemed to him sectarian. But it was hard to get rid of." Bishop Atkinson of North Carolina "thought the term Reformed more expressive than Protestant. His preference was for the Reformed Catholic Church." Bishop Davis of South Carolina was opposed to the change. "The Rev. Dr. Crane of Mississippi considered that to take the name Reformed Catholic would be but to resume the appropriate and original title of the Church. Cranmer, Ridley, and Latimer were not Protestants, they were Reformers." Bishop Lay of Arkansas wanted the name Protestant retained. "The Rev. Mr. Pearce of Alabama said that the term Protestant Episcopal originated in Maryland, to distinguish it from the Romish Church there. It was attached to the Church by the merest accident."

The next day the discussion waxed hotter. Judge Phelan of Alabama spoke at length in favor of the change. The Rev. Mr. Pinckney of South Carolina "gloried in the term Protestant." Bishop Johns of Virginia indignantly opposed the change: the whole movement, he said, "had commenced in a little clique at Oxford that had tried to un-Protestantize the Church."

Then came the vote on the amendment to change the name: Bishops, ayes 3, noes 6; clergy, ayes 2, noes 7; laity, five dioceses voted no, one divided. By a like vote it was resolved that the name of the Church should be "The Protestant Episcopal Church in the Confederate States of America." And so the question was settled.

(Rev.) H. D. BULL.

Georgetown, S. C., April 6, 1926.

### GERMANY AS A SUMMER RESORT

To the Editor of The Living Church:

AS RECTOR of the American church in Dresden, I sometimes receive letters from people looking forward to traveling in Europe, asking for information as to the desirability of visiting Dresden and other large cities in Germany. They generally ask, first, if they will be kindly and courteously treated as strangers here. And I assure them they need have no fear on this score—as Americans they will be most cordially received, and they will find the officials everywhere most polite and courteous. The cost of living is, of course, now very different than it was before the war, but the talk of exorbitant prices is exaggerated, and one can live in good hotels here for half the prices ruling in America.

Dresden before the war was the German Mecca for many Americans. A large section of the city was called the American Quarter. And certainly the attractions of the place are many.

Dresden is perhaps the most beautiful city of Germany. It is very picturesquely situated on the banks of the Elbe, with environs of wonderful interest in what is called "Saxon Switzerland." Even those who know but little of Dresden have certainly heard of its picture gallery and of the Sistine Madonna. And nowhere else in the world, perhaps, are the great composers' operatic works more beautifully and consistently given than in Dresden's famous Opera House. Not for a short season only, but all the year round, every night of the week, one can hear the best operas wonderfully rendered by leading artists of Europe and the incomparable orchestra.

Americans are also proud of their beautiful Gothic church in the city, with its rectory and library.

This summer two fine expositions will be held here, one of horticulture in the beautiful park, and the other of modern paintings. So Dresden offers an attractive welcome to all. And the chaplain holds himself ready to help all visitors in any way he can.

(Rev.) HENRY M. KIRKBY.

5 Reichsplatz, Dresden, Germany.

### LOW SUNDAY OR HIGH SUNDAY?

To the Editor of The Living Church:

NOTICE THAT in the revision of the Prayer Book the titles of the Fifth and Sixth Sundays in Lent, are to include the words "Commonly called Passion" and "Palm Sunday," but that no recognition is given to the unworthy term "Low Sunday"; and also that it is not given in the *Living Church Annual*. I used to wonder how the name originated. It was explained as meaning low in comparison with Easter Day, though really a very high day. In ministering in small places one finds that there is apt to be a falling off of interest after Lent and the great feast are over, which is probably the reason for this paradoxical expression. Why not start a movement to redeem the beautiful octave of Easter from this depressing name and in future always refer to it as "High Sunday"?

(Rev.) FRED WM. BURGE.

Lyndonville, Vt., April 12, 1926.



# LITERARY

## THE PETRINE CLAIMS

ST. PETER'S CHARTER AS PETER READ IT. By the Rev. T. H. Passmore. Milwaukee: Morehouse Publishing Co. \$3.40.

The super-structure of the papal argument is very impressive and persuasive to those who do not examine foundations. The contention of this book is that it is not "safe," for it is built on sand. The "rock" on which it is professedly built is unhistorical.

Our author deals with his subject in several parts. His main argument is contained in part I, pp. 39-119, and shows clearly enough—(a) that a distinct personal function was given to St. Peter, one that made him leader of the apostolic band during the opening years of their work; (b) that this function was a founding and door-opening one, to initiate the new "way" of the Christian Church and to open the door to the Jew and Gentile respectively; (c) that when it had been fulfilled, St. Peter's leadership ceased to be in evidence; (d) that so far from his retaining any authority other than that of one of the apostles, there was a recrudescence in him of the weaknesses that were rebuked by our Lord—weaknesses that would have made his alleged permanent primacy a dangerous element of instability in the Church's primitive life; (e) that since his peculiar appointment by Christ was for a passing function (one of mere *leadership in founding the Church*), and because all other branches of his commission were given equally to the rest of the apostles, no basis of fact remains for the claim that the local successors of St. Peter in Rome possess *de jure divino* a higher office and jurisdiction than is shared in by all episcopal successors of the apostles.

The rest of the book will appeal only to those who share fully in the author's standpoint, and welcome mystical exegesis. It consists mainly of studies of covert allusions alleged to bear upon and confirm the main argument of Part I. The pertinence of these, of some of them at least, will be apparent only to those of a temperament by no means widespread in the Church. Their inclusion much reduces the argumentative value of the book as a whole for other readers. If they needed publication at all, they should have appeared in another book and under another title.

The style of the writer is clear and graphic. Some passages are unnecessarily militant. F. J. H.

## SHARING IN CREATION

SHARING IN CREATION. *Studies in the Christian View of the World.* The Bohlen Lectures, 1925. By W. Cosby Bell, D.D., Professor of the Philosophy of the Christian Religion, Virginia Theological Seminary. New York: The Macmillan Co. \$2.

This is an excellent, clear, and readable contribution to apologetics—nowhere especially original, but everywhere showing mastery of its theme and eminently reasonable and convincing. Any intelligent layman will find it helpful, and our clergy as well. The two opening lectures, and the one on The Problem of Suffering are particularly satisfying. Incidentally, his treatment of the alleged self-limitation of God in creation (pp. 95-96) succeeds unusually well in doing justice to the background of truth in that theory while detecting the fallacy that vitiates some recent presentations of it.

Some details, however, need qualification. There is a tendency to treat this world as the sphere of "realization" of the Kingdom of God. The truth, of course, is that God's purpose and Kingdom cannot reach their consummation here. They indeed, as the writer properly insists, are initiated here, and earthly society is the sphere in which we *begin* our part as co-workers and co-creators with God.

Again the exegesis of "life" which Christ came to develop, as here presented, is not beyond serious dispute. Christ does not use life as equivalent to ethical activity, but as consisting in a relation with God—one in which God wills we should share together in one heavenly fellowship. Our earthly fellowship is intended to be an initiation of a relation of eternal standing, the earthly medium of which is the Church Militant, and the abiding center of which is friendship with God. "And this is life eternal, that they might know Thee . . ." *Know* here has reference to personal acquaintance and relations. Herbert Spencer's description of physical life as "correspon-

dence with environment" is suggestive, and shows that the life to which Christ refers is a realization on the highest level of a principle found in natural evolution.

Finally our author is really a little sweeping and indiscriminating in his animadversions on asceticism, monasticism, and mediaevalism, true though the principles he is developing are. He does not write in this connection as if he understood the ascetic and monastic theory. F. J. H.

## A UNIQUE VOLUME OF SERMONS

Τὸ Εὐαγγέλιον ὑπὸ σύγχρονον πνεῦμα. By the Rev. Dr. D. Kallimahos. New York.

This is an interesting and unique volume of sermons, which have perhaps had the widest and largest audience of any sermons recently published in the United States. The author is a scholar of known standing in the Greek Orthodox Church, and has, in recent years, directed his energies to a form of "publicity" which is too often neglected by the clergy of our Church. As one of the editors of the Greek *National Herald* he has a unique pulpit. These sermons were printed for this audience. They follow the Christian year of the Eastern Church, and are based on the Gospels for the succeeding Sundays and Feast Days. Departing from the traditional order of Orthodox homiletic they have become homely, practical, and direct. Every sermon deals concretely with a practical issue in faith or morals, in the life of the Greek Orthodox in America today.

This notice could not fairly urge that readers of THE LIVING CHURCH should provide themselves with a copy of the volume, but it is directed to the end of making the facts about this book, *The Gospel under the Spirit of Today* known to clergy and laity of the Episcopal Church.

## LITERATURE OF THE BIBLE

LORD CHARNWOOD has given us in his recent book, *According to St. John*, (Little, Brown & Co., Boston, \$3.50 net) a book which, while primarily an essay in historic criticism, reveals more than conceals the author's own personality. In his Epilogue we have Lord Charnwood's self revealed as issuing from this study of Saint John. He is at once morally fastidious and naively simple at heart. "Criticism" has never degenerated into anything less than the most candid effort to ascertain the truth; he is throughout reverent, discreet, direct. There are many in our generation to whom this book will make a greater appeal than any other work on the author of the Fourth Gospel. Does Lord Charnwood's essay mark a distinct return in non-theological circles toward the recovery of the place Saint John has had in the hearts of Christians from the beginning? We may hope so.

A DELIGHTFULLY small volume which, with keen judgment and delicate appreciation of its style, diction, imagery, and poetry, discusses the Old Testament as literature, is *Literary Genius of the Old Testament*, by P. C. Sands (Oxford University Press). The author's method embraces an analysis of the literary features of the Old Testament, an examination of some of the most popular stories and poems, and the grounds for the values of the books as literature. The introductory chapter includes a brief account of the position of the Jews in history, and a summary of the latest conclusions of critics about the dates and authorship of the books.

## ESSAYS

AS A WOMAN THINKS. By Corra Harris. Boston: Houghton Mifflin Co. \$2.50.

This book of essays is really a book of memories, whimsical, merry, tender, and egotistical at times, by one who has lived deeply and thought widely on many subjects. One may not always agree with her. One is always stimulated by what she says. On almost the last page she says: "As I have grown older I am more and more convinced that I have not grown up . . . that I lack some dear grace. I cannot seem to steady down and get the single eye." Her readers will heartily agree with her. In this one, as in her other books, she is still the imperishable child.



## Church Kalendar



### APRIL

THANK GOD for sleep;  
And when you cannot sleep  
Still thank Him for the grace  
That lets you live  
To feel the comfort of His soft embrace.  
—John Owenham.

25. Third Sunday after Easter.  
30. Friday.

### MAY

1. Saturday, SS. Philip and James.  
2. Fourth Sunday after Easter.  
9. Fifth (Rogation) Sunday after Easter.  
10, 11, 12. Rogation Days.  
13. Thursday, Ascension Day.  
16. Sunday after Ascension Day.  
23. Whitsunday.  
24. Monday, Whitsun Monday.  
25. Tuesday, Whitsun Tuesday.  
26, 28, 29. Ember Days.  
30. Trinity Sunday.  
31. Monday.

## KALENDAR OF COMING EVENTS

### APRIL

- 23-25. Convention of Y. P. S. L., of Province of Washington, Philadelphia, Pa.  
27-30. Church Congress, Richmond, Va.

### MAY

4. Consecration of the Rev. John T. Dallas, D.D., as Bishop of New Hampshire, St. Paul's Church, Concord, N. H.  
Conventions of Albany, Easton, North Carolina, Pennsylvania, New Mexico, Quincy.  
5. Synod of Eighth Province, Long Beach, Calif.  
7. Convocation of South Dakota.  
9. Conventions of Atlanta and Montana.  
10. Convention of Harrisburg.  
11. Conventions of Delaware and New York.  
12. Conventions of Western North Carolina and Springfield.  
13. Meeting of departments of National Council, Racine, Wis.  
14. Meeting of National Council, Racine, Wis.  
16. Convocation of North Dakota.  
18. Conventions of Bethlehem, Central New York, Connecticut (election of Bishop Coadjutor), Long Island, Maine, Newark, New Hampshire, Rhode Island, Southwestern Virginia, Western New York.  
19. Conventions of Michigan, Vermont, Virginia, Western Massachusetts.  
22-26. National Conference on Social Service, Cleveland, Ohio.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### FOURTH WEEK AFTER EASTER

The Franciscan Friars, Merrill, Wis.  
Grace Church, Albany, N. Y.  
St. Mary's Church, Asheville, N. C.  
Emmanuel Church, Lancaster, Wis.  
St. Katharine's School, Davenport, Ia.

## APPOINTMENTS ACCEPTED

CROSSMAN, Rev. Walter, formerly rector of Trinity Church, Belvidere, Ill.; priest-in-charge of St. Ann's Mission, Chicago.

GIBSON, Rev. VAN RENSSALAER, formerly of St. John's Church, Yonkers, N. Y.; minister-in-charge of St. Mary's, Sherwood Park, N. Y.

GUENTHER, Rev. J. JARDIN, formerly assistant to Bishop DuMoulin at the Church of the Saviour, Philadelphia; associate rector of St. Paul's Church, Overbrook, Philadelphia, Pa. Address, Lancaster and Overbrook Aves., Philadelphia; summer address, Paoli, Pa.

HARBINSON, Rev. STEWART C., formerly curate of St. Peter's Church, Belsize Park, Hempstead (Diocese of London), England; rector of Emmanuel Church, Wakefield, Mass.

HOOPER, Rev. EDWARD P., rector of the Church of the Ascension, Jersey City, N. J.; to be rector of the Church of the Holy Innocents, Hoboken, N. J., May 15th.

LEE, Very Rev. FRANCIS R., formerly Chilli-cothe, Ohio; dean of St. Mark's Pro-Cathedral, Hastings, Nebr.

NOBLE, Rev. EDWARD R., formerly master at Donaldson School, Ilchester, Md.; vicar of St. Andrew's Church, Emmanuel Parish, Baltimore, Md.

PARKER, Rev. ALBERT R., formerly chaplain at the submarine base at New London, Conn.; rector of St. Michael's Church, Marblehead, Mass.

ROSS, Rev. MERTON W., formerly rector of Trinity Church, Niles, Mich.; rector of St. Luke's Church, St. Alban's, Vt., May 15th.

VAN ELDEN, Rev. ANTHONY G., formerly of Joplin, Mo.; rector of Trinity Church, El Dorado, Kan. Address, 314 N. Taylor St.

ZIEGLER, Rev. HOWARD B., rector of St. John's Church, Durand, Mich.; to be priest-in-charge of All Saints' Church, Western Springs (Diocese of Chicago), Ill., May 1st.

## CORRECTION

WHITE, Very Rev. FRANCIS S., D.D., dean of Trinity Cathedral, Cleveland, Ohio, has not transferred to Oakmont, Pa., as announced in THE LIVING CHURCH last week, but continues in his present position. The editor deeply regrets that the previous notice was erroneously printed, and is glad to make this correction.

## RESIGNATIONS

MAGILL, Rev. GEORGE ERNEST, as rector of the Church of the Holy Innocents, Hoboken, N. J.; to retire after thirty years of service in this parish. Address after May 15th, 37 Metcalfe St., Montreal, Canada.

PARKER, Rev. ROBERT B., as rector of St. Michael's Church, Marblehead, Mass.

## ORDINATIONS

### DEACONS

ALBANY—On April 12, 1926, at Christ Church, Ballston Spa, N. Y., the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, ordained NORMAN SCHEROCK HOWELL a deacon in the Church of God. The Rev. John A. Howell, rector of Christ Church and the father of the candidate, was presenter. The Bishop preached the sermon and the Litany was read by the Rev. Earl E. Hood, of Round Lake. Canon Roney, of the Cathedral in Albany, was epistoler and the Rev. Mr. Howell was gospeler. Mr. Howell is a graduate of St. Stephen's College and of the General Theological Seminary. He has been accepted by Bishop McKim for missionary service in Japan, which he has chosen as his field of labor for the Church.

NEW JERSEY—On Tuesday in Easter week the Rt. Rev. Paul Matthews, Bishop of New Jersey, ordained to the diaconate WILLIAM FISHER LEWIS, of Trenton, N. J., and PAUL C. SHUART, of Council Bluffs, Iowa. The service took place at Christ Church Pro-Cathedral, Trenton. The ordination sermon was preached by the Rev. E. W. Schleuter, vicar of St. Luke's Chapel, New York. Both young men graduate this year from the General Theological Seminary.

NEW YORK—Messrs. JESSE HERBERT SMITH, of the Diocese of Kansas, ERNEST VICTOR KENNAN, Chicago, and HENRY SCOTT RUBEL, Milwaukee, were ordained to the diaconate on Saturday morning, April 17th, at the Church of the Incarnation, New York City, by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York. The preacher was the rector of the church, the Rev. Dr. H. P. Silver.

### PRIEST

LOS ANGELES—On the morning of Tuesday, April 13, 1926, in All Saints' Church, San Diego, the Rev. TIRTON LEE WOOD, U. S. N., deacon, was advanced to the priesthood by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles. The candidate was presented by the Rev. Charles Thornton Murphy, rector of the parish, who also preached the sermon. The Rev. Charles L. Barnes acted as litanist, the Rev. John Grainger as epistoler, and the Rev. H. E. Clowes as gospeler. The Rev. Messrs. W. E. Dawson, Arthur Dodd, G. R. Messias, Arthur R. Taylor, and George Wallace, D.D., assisted in the service and united in the imposition of hands. Seven chaplains of the United States Navy were also in the procession.

Chaplain Wood, for a number of years a minister of the Cumberland Presbyterian Church, has been chaplain of the U. S. Naval Hospital in San Diego. He has, however, been ordered to the 16th Naval District, with headquarters at Cavite, Philippine Islands, and will sail from San Francisco to his new post, on June 2nd.

## DIED

BUDD—Entered into life eternal, on April 13th, at the Martha Washington Hotel, New York City, SUSAN RUTH, daughter of the late John and Susan Ruth Lopes Budd, of Sag Harbor, Long Island.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

HOWARD—Entered into life, March 27th, 1926, at her home in Baltimore, Md., NANCY

HOLLINGSWORTH HOWARD, daughter of the late Mr. and Mrs. Frank Key Howard.  
"When I am tried, I shall come forth as gold."

SISTER SELINA—Suddenly, on April 16, 1926, at the Sisters' House, 492 Herkimer St., Brooklyn, N. Y., the SISTER SELINA, for forty-nine years a member of the Community of St. John Evangelist, Community requiem in the oratory. Burial office and requiem at St. John's Chapel, Church Charity Foundation, Interment Cypress Hills Cemetery in the Sisters' plot.

"His Servants shall serve Him."

SNOW—Entered into life eternal, on April 14, 1926, EDWARD NICHOLAS COBBS SNOW, a devout communicant and for many years senior warden of Christ Church, Tuscaloosa, Ala., in the eighty-first year of his age.

"Grant him, O Lord, eternal rest and let light perpetual shine upon him."

VANCE—Entered into the rest of Paradise at the home of his sister, Mrs. Robert W. Taylor, in Lisbon, Ohio, on the second Sunday after Easter, the Rev. ALEXANDER VANCE, D.D., rector emeritus of St. Andrew's Church, Pittsburgh, Pa.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

WHITE—Miss ISABELLA WHITE, aged eighty-three, daughter of the late Rev. William White, for fifty years rector of St. Peter's Church, Butler, Pa., died suddenly at her home in that city. Funeral services were held on Monday, April 12th, at the church of which her father had been rector. Miss White had been a contributor to the *Church Standard*, before its combination with the *Churchman*, and was at one time editor of the *Children's Column* in that paper, writing under the *nom de plume* of Alpha Beta Gamma. She is survived by three brothers: the Rev. Thomas White, Rensselaer, N. Y. Attorney George R. White, and Major William White, both of Butler, Pa.

## MEMORIAL

### Nancy Hollingsworth Howard

When Nancy Hollingsworth Howard passed into the life beyond, there entered into Paradise a soul purified by such fire of suffering as is not usual to many. From girlhood she had borne the cross of pain with ever a smile on her lips for those about her. No complaint, no murmuring. Nothing but brave steadfast courage made up the days and years, with an unflinching faith and unswerving interest in the lives of others.

In her room, into which it was a privilege to enter, no word of scandal, no uncharitable gossip ever came. Friends brought there their burdens and left them, to go out refreshed and inspired. Nor was merit or jollity unknown in her delightful companionship. A martyr and saint of God gone home. Such a strong

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Rates for advertising in this department as follows:

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No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.



Intellect and personality was hers, that it is not possible to think of her in terms of mortal sadness. Rather we see her, free from pain, rejoicing, being made meet for that Presence where there is fullness of joy and pleasure for evermore. The potent message to us from her most beautiful life is courage. "Give us an unconquered heart which no tribulation can wear out." The heart of courage, faith, joy and peace, was hers. May she rest in peace.

C. R. H.

## POSITIONS OFFERED

## CLERICAL

**GRACE CHURCH OF GALESBURG, ILL.**—would like to secure the services of a young, single rector, not too extreme.

## MISCELLANEOUS

**CHIEF JANITOR AND DINING ROOM**—Matron wanted by Church Institution—man and wife. Apply Box-571, LIVING CHURCH, Milwaukee, Wis.

**WANTED—AT ONE OF OUR BOARDING** schools: A master to teach English and History. A priest is preferred though the right layman would be acceptable. The applicant must have the requirements of the North Central Association of Colleges and Secondary Schools as far as hours of education are concerned. Must be a good Churchman. Address: Box-577, LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

## CLERICAL

**EXPERIENCED PRIEST IN HEALTH**, available for duty, four to six weeks—summer. Address SUMMER SUPPLY-575, LIVING CHURCH, Milwaukee, Wis.

**PRIEST IN NEW YORK AVAILABLE** supply during summer months—Sundays or during vacations. Supply-565, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES PARISH, CURACY, OR** summer duty. Address P-569, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, NOW GETTING GOOD SALARY**—university and seminary graduate—of considerable pulpit ability, in the prime of life—experienced, seeks parish where spiritual ideas prevail—where the lodges do not take first place—where laymen want to see men saved. Bible, Prayer Book, apostolic, evangelical preaching. No card parties, shows, etc., to raise money. Wanted a people willing, at least, to learn to pray for and work for the salvation of souls. Address CONSECRATION-523, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, AVAILABLE DURING JULY AND** August; thirty-seven, university doctorate, reputed good preacher, desires Sunday supply near New York. Would consider summer duty near coast or mountains. Address E-579, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, EXPERIENCED. NO SLACKER.** Graduate preacher. Wants parish—also open to vacation duty, June 1st. Box-578, LIVING CHURCH, Milwaukee, Wis.

**RECTOR; PRIEST, NOW CURATE, WANTS** parish of his own; thirty-four, unmarried. Wide experience. Salary not less than \$2,400 and rectory. Address Box-568, care LIVING CHURCH, Milwaukee, Wis.

**RECTOR, UNIVERSITY AND SEMINARY** (Sarum, England) graduate; late Superintendent of Schools; seeks holiday engagement this summer; might consider permanency in parish work, or as school chaplain, good organizer and disciplinarian. Address Box-573, LIVING CHURCH, Milwaukee, Wis.

**WANTED—PRIEST, MARRIED, ONE** month or July and August. Summer supply work, mountains or shore, New England, New York, New Jersey. Address, SUMMER-572, THE LIVING CHURCH, Milwaukee, Wis.

**YOUNG PRIEST, EASTERN DIOCESE**, established parish, desires parish or mission with a future. Willing to go into suburb and build from ground up. Address R-560, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**EXPERIENCED TEACHER DESIRES** summer position as private tutor or guardian. Moderate salary, and living. Address Box-576, LIVING CHURCH, Milwaukee, Wis.

**GRADUATE NURSE WOULD CARE** for semi-invalid, July and August. No objection to travelling or summer resorts. Address Box-581, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER—EXPERT** desires change. Credentials excellent. Address M. O. C-549, care of LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER DESIRES** change. Young Churchman, Cathedral trained, experienced with boy and mixed choirs. Recitals and instruction given. Notable references. Pacific Coast preferred. Address Box-559, LIVING CHURCH, Milwaukee, Wis.

**POSITION AS CHILD'S NURSE OR** companion by refined young lady. Travel abroad. Excellent references. Address Box-580, LIVING CHURCH, Milwaukee, Wis.

**WANTED BY A YOUNG COLLEGE** student: position as travelling companion to elderly gentleman of refinement. Ready May 1st. Address A. M-566, care LIVING CHURCH, Milwaukee, Wis.

## UNLEAVENED BREAD AND INCENSE

**ST. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on application.

## ALTAR FURNISHINGS

**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD LTD., 72 Margaret Street, London, W. 1, England.

## PARISH AND CHURCH

**ORGAN—IF YOU DESIRE ORGAN** FOR Church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

## VESTMENTS

**ALTAR LINENS: HANDMADE—PLAIN OR** hand embroidered. Altar Hangings, Stoles, Burses, Vells, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address Miss M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

**CHURCH EMBROIDERIES, ALTAR HANG-** ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

**PURE IRISH LINENS, WHOLESALE PRICES** to Altar Guilds, Rectors and Makers of Vestments. Lengths cut to order. Special 305 extra fine and durable for Fair linen—36 in. \$1.50; 54 in. \$2.15 yard. Request samples of importer. MARY FAWCETT, 115 Franklin Street, New York.

## SISTERS OF THE HOLY NATIVITY

**HOUSE OF RETREAT AND REST, BAY** Shore, Long Island, N. Y. References required.

## TRAVEL

**THE VERY REV. H. ST. CLAIR HATHAWAY**, dean of St. Mary's, Philadelphia, 616 So. Broad Street, is organizing and will accompany a select small group to cruise the Western Mediterranean and to Sweden, Norway, Scotland, and Germany. Sail June 30th, back August 21st. The cost of the cruise ranges from \$550 to \$1,250, covering every expense including land excursion, guides, fees, hotels, drives, etc. Write DEAN HATHAWAY for literature.

## HEALTH RESORT

**ST. ANDREW'S CONVALESCENT HOS-** pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms—\$10-20—Age limit 60.

**THE RETREAT, 64 FOREST HILL ROAD**, West Orange, N. J. For convalescents and chronic invalids. Nursing care. Special attention to diets. Miss MARGARET E. GALATIAN, R.N., and Miss CAROLINE E. SMEAD.

## FOR SALE OR RENT

**CASTINE, MAINE. TEN ROOMS, FUR-** nished, bath, electricity, open fire, furnace, garage. Sale price \$4,000; rent \$350. Miss HUNT, Castine, Maine.

## SUMMER RESORTS

**CATSKILL MOUNTAINS: ATTRACTIVE** accommodations for guests in Church family, fine old estate residence, modern improvements, charming grounds, scenic surroundings, river hard by. References exchanged. Address: "NORTH ESTATE," Walton, New York.

## BOARDING

## Atlantic City

**SOUTHLAND, 111 SOUTH BOSTON AVE.**, Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

## Los Angeles

**VINE VILLA: "THE HOUSE BY THE SIDE** OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 634 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

## New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

## RELIGIOUS

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

## RELIGIOUS CONFERENCE

**CONFERENCE FOR LEADERS IN GIRLS'** Work. Under the direction of the National Department of Religious Education. Taylor Hall, Racine, Wisconsin, July 7-11, 1926. Subjects for Discussion: Educational Process in Working with Girls, Symbolism in Worship, Activities, Program, The Juvenile Court Girl, The Church Mission of Help and Non-Church Organizations for Girls, Girls in the Young People's Movement. For further information write to Mrs. GEORGE BILLER, Taylor Hall, Racine, Wisconsin.

**LEADERSHIP TRAINING CONFERENCES** for Older Boys. Conducted by The Brotherhood of St. Andrew, Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little Switzerland, N. C., June 11-23. Director: John H. Frizzell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan) Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

**THE BROTHERHOOD OF ST. ANDREW** 202 South Nineteenth Street, Philadelphia, Pa.

## APPEAL

**THE DIOCESE OF FOND DU LAC IS** fifty-one years old. Our Bishop has been twenty-six years in the episcopate. We are trying to raise a Jubilee Fund to build him a new home. Will you help us? THE JUBILEE FUND COMMITTEE, 917 Church Street, Marinette, Wis.

## APARTMENT WANTED

**DIOCESAN OFFICER, SOUTHWEST PROV-** ince, will take care and pay small rental for use during July and August of small Chicago apartment located near lake. References given and required. Address D-574, care LIVING CHURCH, Milwaukee, Wis.

**THE HON. Georgiana Dillon has been** elected President of the G. F. S. in Ireland.



## CHURCH SERVICES

### District of Columbia

#### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon.  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday  
at 9:30.  
Friday: Evensong and Intercessions at  
8:00.

### New York

#### Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean  
Sundays, 7:30. Sung Eucharist 11:00, 4:00  
P.M.  
Week-days 7:30, 9:00, and 5:30 P.M.

### New York City

#### Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00  
A.M.; 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00  
P.M.  
(Choral except Mondays and Saturdays)

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00  
P.M.  
Noonday Services Daily 12:20

### RADIO BROADCASTS

**KFBU, ST. MATTHEW'S CATHEDRAL,**  
Laramie, Wyo., 270 meters. Religious pro-  
grams Sundays and Wednesdays, 9 P.M. Ser-  
mon, question box, with answers by the Ven.  
Royal H. Balcom, archdeacon of Wyoming.

**WHAS, COURIER-JOURNAL, LOUISVILLE,**  
Ky., 399.8 meters. Choral Evensong from  
Louisville Cathedral, every Sunday, 4:30 P.M.,  
C. S. time.

**WRR, DALLAS, TEX., 246 METERS.** SER-  
vices from St. Matthew's Cathedral, Dal-  
las, second and fourth Sundays in the month,  
10:45 A.M., and 7:45 P.M., C. S. time.

### INFORMATION BUREAU



While many articles of merchandise are still  
scarce and high in price, this department will  
be glad to serve our subscribers and readers in  
connection with any contemplated purchase of  
goods not obtainable in their own neighborhood.

Readers who desire information in regard to  
various classes of merchandise used by the  
churches, rectories, parish houses, or homes,  
may take advantage of our special informa-  
tion service, and send us their wants, and we  
will transmit your request to such manufac-  
turers or dealers, writing the letters for you,  
thus saving you time and money.

If you desire literature from anyone who  
is not advertising in this publication, write  
his name and address, or the name of the  
product in which you are interested and we  
will see that you are supplied.

In writing this department kindly enclose  
stamp for reply. Address *Information Bureau,*  
*THE LIVING CHURCH, 1801 Fond du Lac Ave.,*  
*Milwaukee, Wis.*

THE EFFECT of God's eager interest in  
man's affairs because they are human is  
to assure us that our dearest hopes and  
highest ideals are to reach their perfect  
consummation. No height is too high to  
scale if God is on our side, no task too  
impossible to undertake.—*Rt. Rev. Charles*  
*H. Brent, D.D.*

### BOOKS RECEIVED

[All books noted in this column may be  
obtained of the Morehouse Publishing Co.,  
Milwaukee, Wis.]

The Century Co. 353 Fourth Ave., New York,  
N. Y.

*The Modern Sunday School: Its Theory and  
Practice.* By George Hamilton Archibald,  
principal, Westhill, Training College,  
Birmingham, England. Price \$2.

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Department of the New Testament in the  
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Price \$2.

### PRIEST BECOMES UNITARIAN MINISTER

BANGOR, ME.—The Rev. Ralph F. Blan-  
ning, former rector of the Church of the  
Good Shepherd, Omaha, Nebr., was in-  
stalled as minister of the Unitarian  
Church in this city on March 26th. He  
has withdrawn from the ministry of the  
Episcopal Church.

Mr. Blanning seems, from the sketch  
of his life in *Stowe's Clerical Directory*,  
not to have had the advantage of Church  
collegiate or seminary training. He was  
ordained in Montana in 1914.

### KEMPER HALL ACTIVITIES

KENOSHA, WIS.—At the conclusion of  
the Chapel services on Sunday evening,  
April 11th, the chaplain, Fr. Willard-  
Jones, awarded the mid-semester collegiate  
honors to Angelica Gibbs, of New York  
City, Marcia Judd, of Kenosha, Elaine  
Ashley, of Kenosha, Mary Dunbar, of  
Wheaton, Joan Hunn, of Racine, Jane  
Kissell, of Hartford, Wis., Margaret Rei-  
mers, of Grand Island, Nebr., Ruth  
Barker, of Saskatchewan, Canada, and  
Agnes Pierce, of Winnetka, Ill.

On Monday morning, April 12th, at  
morning assembly the academic honors  
were awarded. The school was opened  
with Bible reading and prayers led by the  
Sister Superior. The Director of Studies,  
Dr. Louise Dunbar, then replaced the  
Honor Roll in the school room and read  
the names of those whose efforts gave  
them places thereon, as follows:

SENIORS—Angelica Gibbs, New York City,  
Leila Bostwick, Janesville, Wis., Mary Dunbar,  
Wheaton, Ill., Agnes Pierce, Winnetka, Ill.,  
Gertrude Goddard, La Grange, Ill.; SENIOR A's  
—Jane Kissell, Hartford, Wis., Eleanor Hool,  
Madison, Wis.; INTERMEDIATES—Marcia Judd,  
Kenosha, Wis., Elaine Ashley, Kenosha, Wis.,  
Jane Clausen, Racine, Wis., Sarah Richardson,  
Milwaukee, Wis.; JUNIOR B's—Katherine  
Dierssen, Chicago, Winifred Story, Bozeman,  
Mont., Alice Judd, Kenosha, Wis.; JUNIOR C's  
—Carlyn Ashley, Frances Carpenter, Dolores  
Gottlieb, Bernice Rasmussen, all of Kenosha,  
and Florence Kenniston, Chicago.

Seven other girls received honorable  
mention.

Through the staff of the *Kodak*, the  
Kemper Hall annual, the sum of one hun-  
dred dollars was given for prizes by Mr.  
Britton I. Budd, a member of the Board  
of Trustees and a very interest friend  
of the school. The contest was conducted  
in short story writing and poetry. Six-  
teen stories and fourteen poems were sub-  
mitted. The staff of the *Kodak* selected  
the judges from among the members of  
the faculty. The prizes in short story  
writing were awarded to Mary Dunbar  
and Eleanor Hool, for the poems, to  
Angelica Gibbs and Jane Clausen. The  
prize-winning productions will appear in  
the 1926 *Kodak*.

The thoughtfulness and generosity of  
Mr. Charles Voorhis, of Kenosha, another  
member of the Board of Trustees, has  
made it possible for the school to present  
the Yale Historic Films. Twice a month  
throughout the school year a set of films  
has been presented.

Even more than the usual great care  
is being given the plans for the celebra-  
tion of Founder's Day—May 24th. After  
the services in the chapel the pictures of  
the bishops that line Bishops' Hall will be  
decorated with wreaths and garlands of  
flowers while the school and guests sing  
the Founder's Day songs. At twilight the  
ceremony of admitting the new girls will  
take place in the gymnasium and on the  
lawn. With her wand the Queen touches  
each new girl as she is given a lighted  
lantern and transforms her into an old  
girl ready to take on the responsibilities  
of keeping active all that Kemper Hall  
stands for. Then the Queen and her at-  
tendants lead the procession that follows  
the winding paths about the campus, re-  
turning to the gymnasium for dancing.

Commencement week begins with the  
events of the music department on Mon-  
day, June 7th. Tuesday will be Athletic  
Day and Wednesday Academic Day with  
the reading of the marks and awarding  
of honors. In the late afternoon a dance  
pageant will be given on the lawn. On  
Thursday morning the commencement  
exercises will be held, and in the eve-  
ning the alumnae banquet.



## Three English Bishops Are Consecrated in Westminster

### Dean Makes Ancient Protest— Third Anglo-Catholic Pilgrimage— Missionary Pageant

The Living Church News Bureau/  
London, April 1, 1926

ON THURSDAY IN LAST WEEK (THE Feast of the Annunciation), the Archbishop of Canterbury consecrated in Westminster Abbey the Rev. B. O. F. Heywood, lately vicar of Leeds, as Bishop of Southwell; the Rev. B. S. Batty, late vicar of Christ Church, Mayfair, as Bishop-Suffragan of Fulham; and the Rev. R. S. M. O'Ferrall, formerly of Jerusalem and of Northern Rhodesia, as Bishop of Madagascar. An interesting innovation on this occasion was the formal "protest" by the Dean—the first time for many years that this has been made. It simply means the reading of an ancient document which safeguards the peculiar privileges of Westminster Abbey, and is in the following terms:

"WHEREAS by ancient privilege belonging to the Collegiate Church of St. Peter, Westminster, it is not lawful for any Archbishop or Bishop to exercise any ecclesiastical jurisdiction or perform any part of the episcopal function within the limits of the same without leave first obtained from the Dean and Chapter,

"NOW BE IT KNOWN to all those whom it may concern that we, the Dean and Canons of the said Church, upon the earnest request of the Most Reverend Father in God, Randall, by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, HAVE given and granted, and by these presents do give and grant to the said Randall, Lord Archbishop, and such other bishop or bishops, who shall act for the said Randall, Lord Archbishop, or assist or be assisting therein, Full power, leave, licence, and authority to Consecrate certain Bishops in the said Church of St. Peter in Westminster on Thursday the 25th day of March instant, being the Feast of the Annunciation of the Blessed Virgin Mary, PROTESTING first that the said Grant nor anything therein contained shall not extend or be made use of in time coming to the infringing of the privileges of the said Church aforesaid."

The Archbishop replied to the effect that he acknowledged the courtesy of the Dean and Chapter in allowing the consecration in the Abbey church, and that there was no intention of encroaching in any way upon the ancient rights of the Dean and Chapter.

Canon Peter Green, rector of St. Philip, Salford, preached. He said that the chief duty of the new bishops would be to be fathers in God to their clergy, and through them to all the people committed to their charge, and so come nearest the greatest example, Jesus Christ.

#### THIRD ANGLO-CATHOLIC PILGRIMAGE

The third official Anglo-Catholic Pilgrimage to the Holy Land, with the Bishop of Plymouth as president, will leave London next Tuesday morning. The dismissal service will be held at St. Matthew's, Westminster, on Easter Monday evening, when the Bishop of Willesden will distribute the cockle-shells and bless the pilgrims. Mgr. Germanos, Metropolitan of Thyateira, will give a short address. Representatives of the Russian and Armenian Churches have signified their intention of being present at this service. The pilgrims proceed overland from Calais direct to Marseilles. They arrive in Alexandria on Sunday, April 11th, where Dr. Gwynne, Bishop of Egypt and the Sudan, has promised to

welcome them, and a special service will be held for them at St. Mark's Church that evening. The following day, the pilgrims will pay ceremonial visits to the Greek Orthodox, Armenian, and Coptic Churches. The pilgrims will arrive at Jaffa early on Wednesday morning, April 14th, and will then proceed direct to Jerusalem.

The pilgrimage secretary has just received a cable from St. George's Cathedral Close, Jerusalem, as follows: "There is no need for pilgrims to have any anxiety during their stay in Palestine. The Syrian situation is entirely local, and there is no fear whatever of it affecting Palestine." There are probably many friends of the pilgrims who will be glad to have this assurance.

#### MISSIONARY PAGEANT AT ST. ALBANS

The Dean of St. Albans has arranged to hold a missionary pageant in St. Alban's Cathedral on Saturday, May 8th. The object is to spread a knowledge of the reports of the Missionary Council—The World Call to the Church. The congregation will assemble in the nave, and the sermon will be preached by the Bishop of St. Albans. He will then lead the people in procession to the south transept, where there will be a group of persons representing India and its needs. The procession will pass on to the retro-choir and Lady Chapel, where the needs of China, Africa, and the Moslem world will be represented by further groups; then to the north transept, where the British Empire group will be stationed. Each of these groups will consist of some fifty persons, who are setting themselves to study the needs of countries they will represent. The pageant will be repeated on the following Saturday, May 15th, to enable congregations from the Watford Deanery and other parts of the diocese to participate.

#### INTERESTING DISCOVERY

While engaged in carrying out alterations to some business premises in the market place at Hexham, in Northumberland, workmen uncovered an interesting portion of the ancient parish church at Hexham. Dedicated to St. Mary, and built in the Thirteenth Century, this church stood southeast of the priory church of St. Andrew and outside the precinct wall. Both churches were built on the site of earlier edifices erected by St. Wilfred, but Mr. John Gibson, F.S.A., has been unable to identify any Saxon work. The alterations have revealed a complete bay of the north arcade, with octagon columns and plain capitals and bases, which were built up in the Fourteenth Century, after the Black Death.

GEORGE PARSONS.

## Orthodox Prelate Urges Reunion; Russian Persecution Increases

### Ecumenical Council at Mt. Athos Postponed—Church Times Regrets U. S. Absence from League

The European News Bureau/  
London, April 1, 1926

ON PALM SUNDAY THE ARCHBISHOP OF Thyatira, Germanos, was invited to speak in St. Luke's Church, Peckham, London, whose vicar is that great apostle of Anglo-Orthodox reunion, Canon J. A. Douglas. The Archbishop utilized the occasion well in uttering some very friendly and opportune words:

"Although a special historical evolution separates our two Churches from each other, and one which has left its mark even upon the form of the external part of the Divine Service of each of them: nevertheless, every time that I am present at a similar religious assemblage of Anglicans as this, I feel that the spirit which breathes through both our Churches is one and the same. It is the spirit of Christ, which, having spread through His apostles into the sinful world of Gentiles, has formed His own honorable vessels out of it, and which spirit, under different forms, pursues its way up to the present day. That spirit is the spirit of clemency, of condensation, and, above all, a spirit of recognition, not aiming at the submission to or the absorption of one Church by the other, but aiming at their parallel process in the world until the day appears when both our Churches will constitute one and the same Church.

"I will not tire you by explaining the benefits that will come out of the expected union of our Churches, because they are manifest. As a result of that union the Anglican Church will not only open her doors for the acceptance of the theoretical spirit of the Eastern Orthodox Church, she will also be influenced by the simplicity of the ecclesiastical life of the latter, by the grandeur of her divine worship, by the deep mysticism which distinguishes all religious manifestations of the Orthodox Church. The Anglican Church, on being united with the Orthodox, will perceive that the existing disconnection between the two Churches is due not to any misapprehension on either side, but

to the fact that a third party has been the cause of their being placed at a distance from one another.

"The Orthodox Church, also in her turn, will gain much from that union. She will not only complete her one-sided theoretical spirit, duly rating and acknowledging the historically justified direction of the spirit of the West towards practice, but she will widen her conception by allowing more weight to be given to the human knowledge and freedom wherever by their use the bases of the Christian faith are not endangered. But the great benefit that the Orthodox Church will derive from that union will be this: that she will transfuse into her bosom all the great religious and social movement which is characteristic of her sister Church, the Anglican. Living among you myself, I cannot help admitting unreservedly the superiority of your Church on that point, and expressing my wish that our Orthodox Church would follow the example of yours."

#### RUSSIAN CHURCH CRISIS

The Riga correspondent of the *Times* has sent a long dispatch to his journal concerning the persecution of Peter and other Russian ecclesiastics. The situation seems to become more serious day by day, and it is difficult to see why the larger nations do not bring more pressure to bear upon the Soviet government as they did when Tikhon's life was threatened. The game of the Bolsheviks now is to make it appear that Peter's deposition is demanded not by the "Living Church," which has become utterly discredited, but by many of the loyal Russian ecclesiastics. A council of seven has usurped Peter's functions. These are Archbishop Gregory, of Yekaterinburg, Archbishop Constantine, of Mohiloff, Bishop Boris of Mozhaisk, Bishop Visarion, of Simbirsk, Bishop Damian, of Pereyaslavl, Bishop Tikhon, of Ust-Medveditsa, and Bishop Innocent, of Mamensk.

The first three of these play the chief part. The chairman, Gregory, owes his career to the Bolsheviks. He was a com-



panion of Bishop Antonin, who was banished by the Church before the Revolution and later attempted to lead the anti-Tikhonist movement. He was perpetually in trouble for alleged moral offenses before the ecclesiastical courts and only after the Revolution did he become a prelate. Bishop Boris is said to have gained a reputation as an adventurer early in the Revolution and joined the "Living Church." However, he was a sufficient opportunist to discover that this heretical body was not likely to succeed, so made a submission to Tikhon and nominally repented of his errors.

But Constantine seems to be a devout Christian and it is doubtful why his name should appear in such disreputable company. He seems to be held in high esteem in ecclesiastical circles. For a time he was actually imprisoned by the Bolsheviks.



THE MOST REV. GERMANOS,  
Archbishop of Thyatira

Probably the Soviet is glad enough to have him in such company to give it a respectable appearance. This Council says it will call a Convocation to break the power of the Church and to yoke it to a professedly atheist government. It is even hinted that Peter will be tortured to force him to comply with this infamous plan.

#### POSTPONEMENT OF PAN-ORTHODOX COUNCIL

A reliable source of information informs the *Church Times* of a serious hitch in regard to the Pan-Orthodox Council, arranged to be held next June at Mount Athos, and to which the various autocephalous Churches of the Orthodox Communion were invited. Urgent necessities for this council exist if only on account of the acute conflicts among the Orthodox over the changes of the calendar and other matters. But the Turk has warned the Ecumenical Patriarch that if he or any bishop go to Mount Athos, they will not be allowed to return to Constantinople. This is a most uncalled for threat and a violation of the Treaty of Lausanne. Meanwhile the Roumanian Church has accepted the invitation of the Ecumenical Patriarch to send a commission of bishops to Mount Athos to prepare the program of the general council. It is hoped that whatever form this council eventually takes, and subject to the Turkish threats not maturing, that an Anglican delegation will be present at the inaugural ceremonies.

#### THE LEAGUE OF NATIONS

The *Church Times* in its issue of March 26th deals with the failure to admit Ger-

many to the League of Nations in a very important leading article. It points out that despite the existence of the League the danger of war still exists. It regrets very much that the United States is still unrepresented on the League. "If from the beginning there had been a strong American representation in the League of Nations, it would at once have acquired an

authority that without America and, we would add, without Germany and Russia, it cannot possibly possess." The writer of the article further fears that the pact signed by France, Italy, and Jugo-Slavia will mean a Latin alliance which might be joined by the South American Republics.

C. H. PALMER.

## Dr. Sturges, Providence, to Succeed Dr. Dallas at Boston Cathedral

### Two More Churches Building— Memorial Altar Dedicated—The William Lawrence Camp

The Living Church News Bureau  
Boston, April 18, 1926}

THE REV. PHILEMON F. STURGES, D.D., rector of Grace Church, Providence, R. I., has been elected as vicar of St. Paul's Cathedral, Boston, to succeed Dr. Dallas, Bishop-elect of New Hampshire, according to an announcement made by Bishop Slaterry today.

Dr. Sturges, a graduate of Yale and the Episcopal Theological School, Cambridge, Mass., has served as rector of the Providence church since 1916, having previously, since his ordination to the priesthood in 1901 by the late Bishop H. C. Potter of New York, served successively as assistant at St. George's Church, New York City; as rector of St. Peter's Church, Morristown, N. J., and Archdeacon of Morristown. While in the Diocese of Newark, he was a member of the social service commission and the board of missions of that diocese.

#### TWO MORE CHURCHES BUILDING

Plans are under way for building an addition, in the immediate future, to Christ Church, Needham, to the rectorship of which the Rev. Richard Greeley Preston succeeded early this year. It is also interesting to note in this connection that on April 18th Mr. Preston visited the parish of St. Stephen's, Lynn, where he served as curate before going to Needham, for the purpose of assisting in the service of breaking the first sod in preparation for the building of a new mission church in East Lynn.

#### MEMORIAL ALTAR DEDICATED

In the Church of Our Saviour, East Milton, on Low Sunday, a beautiful altar was dedicated in memory of Derby Eaton, one of the first volunteers from Milton, who died on August 8, 1925, from poison gas received while serving in France. The altar is of panelled oak, with handcarved entwined leaves, and is the gift of a number of the friends of Mr. Eaton. The rector, the Rev. Frank L. Luce, conducted the service, blessing the altar and preaching a memorial sermon. Some of Milton's public officials attended the service with members of Milton Post, American Legion, as also the mother of the deceased accompanied by his two brothers, Ralph and Thomas, who also served in the Great War.

#### THE WILLIAM LAWRENCE CAMP

After searching for over five years for a suitable location for a general diocesan camp, the William Lawrence Camp, Inc., last spring located a site at Center Tufonboro, N. H. Seven miles from Wolfeboro, N. H., it stands on Beech Pond—about two square miles in area—quite close to Lake Winnepesaukee. Arrangements

are being made to accommodate as many as forty boys at one time, and to divide the season into four periods of two weeks each, the camp being open to all boys of the diocese from twelve to fifteen years of age. The director is to be Mr. Frank W. Lincoln, Jr., Boys' Work Counsellor of the diocese, with whom all wishing further information can get in touch by addressing him at 1 Joy Street, Boston.

#### NEWS NOTES

A few Sundays ago, after the failure (more than once, apparently) of the organ to do its duty satisfactorily in Trinity Church, Boston, the rector, the Rev. H. K. Sherrill, announced that the time would not be far distant when a new one would be needed, at an estimated cost of \$36,000, and added the suggestion that a new one would furnish an excellent memorial. This announcement was only two days old when a letter was received promising the entire sum necessary.

Now we hear that at the somewhat hoary age of forty-seven, the organ in St. Stephen's Church, Lynn, has suffered a general breakdown. The result is that this congregation is working hard to raise funds to replace it with one of more recent vintage. The console is to be a memorial to Mr. Charles K. MacLeod, faithful sexton for twenty-eight years, and the remaining funds are being solicited.

The Rev. John W. Suter, D.D., is taking charge of the church in Waban until the fall, when Bishop Touret, late of the District of Idaho, expects to become rector.

REGINALD H. H. BULTEEL.

#### BEAUTIFUL CHINESE CHAPEL

IN THE *Anking News Letter* Deaconess Fueller writes of the chapel consecrated last year for St. Agnes' School for Girls, in Anking. She says the chapel is Chinese in architecture and very lovely. The faculty and students are most eager to add to the furnishings. The teachers have promised a processional cross, five little girls recently baptized have given two beautiful scrolls, and a former teacher, now on a scholarship at Ginling College, has promised a silver chalice in memory of her mother, who was one of the first women in Anking to become a Christian. On a white scroll hung at one side are inscribed the names of departed members. The chancel is tinted a golden yellow. Altar and candlesticks are black. The effect is that of simplicity and holiness.

"But neither church furnishings nor scarlet candles," says Deaconess Fueller, "have given the chapel this atmosphere of holiness. Rather, God's presence and the prayers of His children. A member of the faculty said in surprise, 'Why the pivot of your religion is worship!' This is what the girls of St. Agnes' are discovering, worship. Naturally where there is worship, service for Him whom they worship will follow."



# Bishop Manning Opens Two Weeks' Intensive Campaign for Cathedral

The Labor Memorial—Dr. Dorrance Becomes Brooklyn Rector—Broadcasting at Trinity

The Living Church News Bureau  
New York, April 17, 1926

ON MONDAY EVENING, APRIL 12TH, about a thousand people met at the Hotel Astor, at "a Cathedral Builders' Dinner." The event marked the opening of an intensive campaign to last two weeks to aid in the completion of the Cathedral.

The chief speaker of the evening was Bishop Manning. He explained that this present intensive effort is in the interest of the existing committees to aid them in reaching their various quotas which they have undertaken to raise. The Bishop announced that over \$10,000,000 has been raised, in cash and in pledges, and that only \$5,000,000 is needed to guarantee the completion of the great Cathedral without any cessation whatever in the work of construction.

An outstanding event of the evening was the speech of Mr. Hugh Frayne, general organizer in New York for the American Federation of Labor. In addition to the message of good will and success which he brought from those he represented, Mr. Frayne announced that organized labor had decided to raise \$145,000 to build a transeptal porch at the Cathedral. It will be the gift of members of the Federation of Labor throughout the country and to that end a national appeal will be made. A letter was read from Mr. William Green, president of the Federation, approving the plan and urging all members to participate in it. At the conclusion of his notable address, Mr. Frayne turned to the Bishop and expressed his hope that the Cathedral would stand for all time and that Bishop Manning would live many years to enjoy the fruition of his labors in its behalf. The entire gathering then arose and applauded as the representatives of the Church and of labor stood in continued handclasp.

Another fine manifestation of interest in the vast project was shown by the well-known vaudeville manager, Mr. E. F. Albee. He has already given \$100,000 to the Cathedral Fund and \$100,000 to the endowment fund of Synod Hall, in addition to raising \$126,000 for the Business Men's Division for Completing the Cathedral. On Monday evening Mr. Albee pledged himself to underwrite a fund of \$150,000 to be used for the Cathedral and to be known as a memorial to the theatrical profession.

The sponsors of the Sports Bay voluntarily increased their quota from \$150,000 to \$200,000. Thirty branches of sport are working in the interest of the Cathedral.

Through a representative, the Mayor of New York, the Hon. James J. Walker, sent his pledge to help the Cathedral in any way that he possibly can.

Mr. Ralph Adams Cram, architect of the Cathedral, was another speaker. He praised especially the splendid spirit manifested in the amazing outpouring of gifts for this great Cathedral church for all people. "They are building it and for them it is being built."

As it is often remarked, we live in a Cathedral-building age. The day of in-

## BISHOP NICHOLS CONSECRATED

New York, N. Y.—A cable from Japan to the Department of Missions states that the consecration of the Rev. Shirley H. Nichols as Bishop of Kyoto duly took place on April 13th, in accordance with plans previously announced in the Church papers.

tense enthusiasm for the parish-house has passed. Only recently the huge and perfectly appointed St. Bartholomew's parish house on East 42d Street was sold. It was a pioneer in that movement and, likely, the best known of all. Today we are turning our attention to greater monuments to America's spiritual life, the great churches which shall house the chief altars of our dioceses, the cathedrals which shall bear silent but mighty witness to the place which religion holds in our national life. Not only in New York and Washington are such signs to be seen but in Baltimore, Philadelphia, San Francisco, Los Angeles, Orlando, Spokane, Hastings, Reno, Memphis, and distant Ancon.

### LABOR MEMORIAL AT THE CATHEDRAL

The Joint Labor Committee of Greater New York, representing the Central Trades and Labor Council, the Building Trades Council, and the American Federation of Labor has passed the following resolution:

"Resolved, that the Labor Committee accepts as its symbol for the labor memorial in the Cathedral of St. John the Divine the southwest transeptal porch, and pledges itself to raise a sufficient sum to erect this memorial to labor."

It is estimated that \$145,000 will be needed to cover the cost of the porch. A national solicitation will be made, covering the 110 national and international unions, the forty-eight state federations, and 1,000 central bodies and individuals in the labor movement.

### FIRST REPORT ON THE CAMPAIGN

At a meeting held on Thursday reports showed that \$31,268 has been added to the Cathedral Fund. The chief item in this total was a gift of \$25,000 contributed through Bishop Manning from an anonymous giver. It is to be paid in when the funds for the West Front are sufficient to carry that part of the Cathedral to a height of 118 feet above the nave floor.

Each member of the Women's Division was urged to raise \$1,000 this spring toward their quota, and the suggestion was made that contributors be asked to give \$50 each which amount will cover the cost of building a single stone into the north transept.

### REV. SAMUEL DORRANCE BECOMES BROOKLYN RECTOR

The Rev. Samuel Dorrance, now vicar of Holy Trinity Chapel in St. James' Parish, has accepted the election to become rector of St. Ann's Church, Brooklyn, the mother parish of that borough. He will succeed there the present Bishop of Mexico, the Rt. Rev. Frank W. Creighton, D.D., whose rectorship terminated with his consecration to the episcopate on January 12th. Previous to Dr. Creighton's incumbency, the rector of St. Ann's was

the Rev. Dr. Oldham, now Bishop Coadjutor of Albany.

Mr. Dorrance has been vicar of Holy Trinity since 1919. His devoted and vigorous administration of the work there has resulted in a considerable extension of the influence of the Chapel. Few parishes in New York are better equipped than is Holy Trinity with its truly magnificent buildings (the Rhinelander memorial), and Mr. Dorrance's ministry there has seen them put to unusually effective service.

Mr. Dorrance is a graduate of Harvard (1905), and of the Cambridge seminary (1908). In addition to parish work he is serving at the present time as general secretary of the Church Congress, which is meeting this month at Richmond, Va.

### DR. STETSON ON "BROADCASTING"

In the weekly leaflet issued at Trinity Church the rector, the Rev. Dr. C. R. Stetson, comments in tomorrow's issue on the value of broadcasting Church services. The item is as follows:

"As the congregation doubtless is aware, our Midday services during Lent and the whole of the Three Hour service on Good Friday were broadcast over Station WJZ. There is still some question in the minds of a good many people in regard to the use of the radio for Church services. Our own opinion is that the broadcasting of sacramental services is a mistake; but experience has shown us that great good comes to many people through the sending out of services of prayer and preaching. We heard of a group in the country outside of Philadelphia who took an active part in our service, standing up and singing the hymns, and kneeling down for the prayers. In the rural parts of our own state, members of small missions where no week-day services were held, have been given an opportunity to hear sermons. It is gratifying to know that the privileges we have at Trinity are being shared in by others all over the country."

### LOW SUNDAY AT ALL SAINTS' CHURCH

As the result of an advertised appeal, sufficient funds were raised to rebuild the high altar at All Saints' Church, Henry and Scammel Streets. The altar has been widened and painted, steps and gradines added, and a tabernacle built into it. At the early Eucharist on Low Sunday perpetual reservation of the Sacrament was begun.

At solemn Evensong on Low Sunday the preacher was the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration. The tabernacle was given to All Saints' by Dr. Ray as a memorial to the Rev. Doctors George H. and George C. Houghton, first and second rectors at the Transfiguration. It was once in use in that church and is one of the oldest tabernacles in the city. During the service the Choir Club of All Saints' presented to Dr. Ray a doctor's biretta. Low Sunday marked the third anniversary in his rectorship at the Transfiguration; it was also the tenth anniversary of the vicar's ordination to the priesthood.

### NEW YORK NEWS NOTES

The Very Rev. A. J. Chcelia, Dean of the Russian Cathedral of St. Nicholas under the new régime of Archbishop Kedrovsky, makes the interesting announcement that the Cathedral services will, henceforth, be rendered in two languages, the use of English to supplement the present form of worship.

By the will of Mrs. Helen F. Shelton who died in Florence, Italy, on January 25th, a legacy of \$50,000 is left to the New York Cathedral.

The suit of William Montgomery Brown, deposed bishop, against the Church to compel restoration to his former rights, came before the supreme court Thursday. The court reserved deci-



sion. Dr. Brown's attorney claims that the Church is not beyond the reach of the Court because it can be shown that our Church properties are worth many millions. Chancellor Zabriskie has replied that the Episcopal Church has no legal head, is not a legal entity, and, as a body, does not own a dollar's worth of property.

Among the visiting preachers in New York pulpits tomorrow will be the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, at the Cathedral at 11; and the Rt. Rev. Manuel Ferrando, D.D., Suffragan Bishop of Porto Rico, at Holy Trinity Chapel, St. James' Parish, at 4.

HARRISON ROCKWELL.

congregations and communions at the end of a rather disappointing Lent. The earlier weeks of Lent were very seriously upset by a general epidemic of the Flu. The attendance at the noonday services in the central section of the city was not up to standard. This was not altogether due to the prevalent illness. Years ago we had the practical monopoly of these services which were centered at Old Christ Church, St. Stephen's Church, and the Garrick Theater. Of recent years our brethren of other names have been increasingly taking leaves from our book. First the Roman Church began the daily noonday services, now in addition the Philadelphia Federation has its own, and also the Lutheran Church. One of the unusually successful series of services is reported from the Church of the Saviour. Beginning in Lent and on each Wednesday night up to this week, Bishop DuMoulin, the rector, has been lecturing on the history of the Episcopal Church. The lectures began in the parish house with an attendance of sixty, but the attendance increased so much that they had to be held in the church and closed with five hundred people present at the last lecture. GILBERT PEMBER.

## Pennsylvania Woman's Auxiliary Closes Season with Joint Meetings

Philadelphia City Mission Active—  
G. F. S. Holds Annual Service—  
The Easter Feast

The Living Church News Bureau  
Philadelphia, April 18, 1926

THE EDUCATIONAL DEPARTMENT OF the Woman's Auxiliary in this diocese, under the energetic leadership of the Secretary, Mrs. John E. Hill, is closing a very active and successful season with several public gatherings. We reported last week the joint meeting of the various classes which was addressed by a grandson of Bishop Holly. Announcement has been made that the offering of the classes presented that day for the erection of a church in Haiti amounted to over \$1,600. Now this week an Institute for Teacher Training by the Discussion Method has been conducted for two days, Tuesday and Wednesday, with morning and afternoon sessions by Miss Laura Boyer, Assistant Secretary of the National organization of the Woman's Auxiliary.

### PHILADELPHIA CITY MISSION

The City Mission, considering the great amount of service it renders to the Church and Community at large, gets very little in the way of publicity. Besides the great amount of relief and case work done among the poor, it has three institutions, and ministers constantly in the prisons and hospitals of the city. The story of the remarkably successful experiment in heliotherapy for surgical tuberculosis which has been carried on for the last year at the Home for Consumptives is of sufficient importance and interest to deserve a separate account with the pictures illustrating the progress and cures made. Some opportunity to learn something of the varied work carried on by Dr. Jeffreys and his staff of workers, clerical and lay, was given this week at a day's meeting of the Church Social Workers Club. The day began with a corporate Communion at St. Paul's Chapel of the City Mission, at which the Bishop of the Diocese was celebrant. In the afternoon an address was made by Dean Taft of Chester. In the evening a lantern lecture was given illustrating the different enterprises which engage the competent and enthusiastic attention of the staff.

### G.F.S. ANNUAL SERVICE

The annual service of the Girls' Friendly Society of the diocese was held as usual in the Church of the Holy Trinity Thursday night.

This is another of our organizations which go about their work without much in the way of noise. And yet it would be difficult to calculate the amount of good done and the help to the clergy given by the branch secretaries and associates in work among girls and young women. It is each year a very impressive and moving sight to watch the procession of some

twelve or fifteen hundred of the young womanhood gathered from every section of the Diocese marching into Holy Trinity Church for a common service of prayer and praise and to get the message of cheer and courage brought by the preacher. That office was most acceptably filled this year by the Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

### LENT AND EASTER

The reports of the Easter Feast throughout the Diocese tell of remarkably large

## Two Million Dollars is Fund for Building Chicago Churches

St. Chrysostom's Completed—  
United Charities Drive—Dinner  
for Foreign-Born Group

The Living Church News Bureau  
Chicago, April 19, 1926

TWO MILLION DOLLARS SEEMS A LARGE sum to be spent on church buildings and institutions, and yet more than this has just been spent or is being spent by this diocese in its building program. This is over and above the Western Theological Seminary estimates of \$750,000 for their new buildings, which are being delayed because of zoning law conditions in Evanston. Three of the largest projects are, a quiet campaign for \$125,000 in the diocese toward the new chapel at the University of Illinois; the new St. Mary's Home and chapel at Libertyville, Ill., which Mr. B. I. Budd is giving as a memorial to his wife Katherine Kreigh Budd, to cost over \$100,000; and the new gymnasium and additions to St. Alban's School, to cost \$125,000.

The parishes and missions of the Chicago area, as given in the current issue of the *Diocese of Chicago*, which have just finished new structures or which are building them or are about to build include:

St. Chrysostom's, Chicago, approximately \$500,000.  
Emmanuel, La Grange, \$375,000.  
St. Peter's, Chicago, parish house, \$100,000.  
Church of the Advent, Chicago, \$125,000.  
St. Paul's-by-the-Lake, Chicago, \$125,000.  
St. Simon's, Chicago, a combination church and office building, \$300,000.  
Emmanuel, Rockford, \$100,000.  
St. Timothy's, Chicago, addition to the church and a new apartment building, \$175,000.  
St. Margaret's, Chicago, \$150,000.  
St. Elizabeth's, Glencoe, new parish house, and enlarging of church, \$250,000.  
Christ Church, River Forest, \$75,000.  
The Church of the Holy Apostles, Chicago, \$50,000.  
St. Paul's, Kenwood, parish house, \$125,000.  
St. Michael and All Angels', Berwyn, \$50,000.  
Church of the Mediator, Morgan Park, parish house, \$60,000.  
Church of the Holy Comforter, Kenilworth,

improvements, including the Eugene Field Memorial, \$35,000.  
Holy Trinity, Stock Yards, community center, \$25,000.

St. Matthew's, Chicago, \$25,000.  
St. Andrew's (colored), Evanston, \$20,000.  
The Church of the Redeemer, Hyde Park, \$75,000.  
Christ Church, Woodlawn, \$50,000.  
Church of the Messiah, Avalon Park, \$50,000.  
All Saints', Roseland.  
Christ Church, Joliet, \$35,000.

St. Mark's, Evanston, has well over \$100,000 in hand for the building of their new parish house. St. Ansgarius' Swedish Mission is planning for a parish house to cost \$17,500. St. Mark's, Glen Ellyn, plans improvements to rectory and additions to property, to cost \$17,000. All Saints', Roseland, and St. George's, Grand Crossing, are to have new churches. St. Andrew's, Downers' Grove, is to have a parish house, and St. Christopher's, Oak Park, is selling its old rectory and building another. Of course in many cases, it will take some years to raise the money for the building projects planned.

### THE COMPLETION OF ST. CHRYSOSTOM'S

We have written of the building of the new St. Chrysostom's, Chicago, the Rev. Norman O. Hutton, D.D., rector. The parish house has been in use for many months, and the rebuilding of the church, begun in April, 1925, was finished in time for services last November. And now the exquisite carillon tower has been completed, and the whole group of buildings make up one of the most beautiful examples of Church Gothic in the West. The carillon tower is ninety feet high, and is to contain forty-two bells now being cast in England. There are only 180 carillons in the world, of which 134 are in Belgium and Holland. This will be the fifth to be installed on this continent. The total cost of the new church is approximately \$500,000.

The rector has just announced a gift of a carved oak altar and triptych, to cost \$10,000. The central panel will represent the Crucifixion, and the two side panels, the Nativity and the Ascension.



## THE UNITED CHARITIES DRIVE

Many Churchmen and Churchwomen are taking a leading part in the Special Emergency Fund Campaign for \$300,000 being carried on by The United Charities of Chicago. Mr. Chas. W. Folds, for many years prominent in this work, and Mrs. Joseph T. Bowen, are among the directors of the campaign. The committee have enlisted the help of the city and suburban churches in advertising the campaign, and in many of them a brief statement of the United Charities' work and the special object of the present drive, was read at the services on Sunday morning, April 11th. Emphasis is being laid upon the family social work done by the organization. Money is needed to cover operating deficits and to further a constructive program for family social work so that the maximum of service may be given.

## DINNER FOR FOREIGN-BORN GROUP

Recently the pastor of the Church of the Epiphany arranged a dinner at the parish house for a representative group of foreign-born students and professional men. At this gathering there were ten different nationalities present from the following countries: China, Japan, Hawaiian Islands, Philippine Islands, India, Norway, Germany, England, Mexico, and Haiti. At this meeting each representative spoke on the relationship of foreign students to each other and to America. In an endeavor to solve the problems of the foreign-born, a foreign-born council was organized in coöperation with the Church. A representative from India was made the president and a representative from the Philippines was made secretary. There are about one thousand Filipinos in Chicago, living principally on the west side.

In a recent confirmation class of thirty-one, at the Church of the Epiphany, many foreign-born were represented and several nurses in training in nearby hospitals were presented. Among them were Armenians who have come to Chicago as refugees since the World War. One boy had been returned to his parents after a search of many months among Turkish bands, where he and his sisters and brothers were redeemed at one dollar per child.

An early service at 6 A.M. on the first Sunday of each month is provided for doctors and nurses. Vital contacts are being made with these groups.

## BISHOP GIVES MEDALS TO ATHLETIC LEAGUE

The Episcopal Athletic League, an organization of recent standing, has had a most successful year, ending with a rally and banquet at St. James' Parish House on Thursday evening, April 15th. About two hundred members were present and the president of the league, Mr. H. G. Sarver, spoke briefly on what had been accomplished during the year. Afterwards Bishop Anderson presented team trophies to the Lawrence Hall heavy and light squads in the basket ball competition, and individual trophies to the members of the heavyweight five.

Miss Frances Chester, a member of St. Paul's parish, Kankakee, the Rev. R. E. Carr, rector, is about to take up mission work for the Church in the mountain region of Virginia. Miss Chester is to graduate shortly from the Chicago Training School, and will begin her work in September. She spent last summer at Grace House-on-the-Mountain, Dante, Va., and spoke of her work there at her home parish in Kankakee, on Sunday evening, April 18th.

## WOMAN'S AUXILIARY MEETING

Fifty-four parishes and missions were represented at the meeting of the diocesan Woman's Auxiliary on April 8th. The speakers of the day were the Rt. Rev. H. St. George Tucker, who talked on Our Work in the Orient, Especially in Japan, and Mrs. Helen T. Wilkins, a United Thank Offering missionary from Piney, Va. Miss Wilkins laid stress upon the educational problem of the region in which she worked. She is at St. Barnabas' Mission, and through her efforts good teachers have been secured for the public schools with most encouraging results.

## CHICAGO NEWS NOTES

A reception was given to the Rev. George S. Keller and Mrs. Keller at the parish house of Trinity Church, Highland Park, on Monday evening, April 12th. Mr. Keller, who has succeeded the Rev. Dr. P. C. Wolcott as rector of Trinity Church, comes from St. Paul's Church, Winona, Minn., where he was rector for thirteen years. He is a graduate of the University of Pennsylvania, and of the Philadelphia Divinity School, where he received the degree of Bachelor of Divinity. He began his ministry in Philadelphia, and then went to Rapid City and Huron, S. D., and from there to Winona. He has been very active in civic and boys' work.

Dr. Geo. Craig Stewart, of St. Luke's, Evanston, has recently been elected a

member of the Stadium Corporation of Northwestern University, as well as a governor of the University Alumni Foundation. On April 24th and 25th, Dr. Stewart will visit the University of Illinois as special preacher. On May 2d, he will visit Princeton as university preacher.

The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago, has been granted six months' leave of absence, beginning July 1st. The new assistant at the Redeemer, the Rev. Alfred Newbery, comes on June 15th.

The Young People's Societies of the Diocese met this week at St. James' Church to inaugurate a movement for raising funds for the building of a Cathedral. It is planned to hold a series of public entertainments in aid of the fund, beginning with a ball at the Drake Hotel on May 7th. The young people adopted as their slogan, "A New Cathedral for Chicago." The Rev. F. S. Fleming, rector of the Church of The Atonement, and Mr. William F. Pelham spoke at the meeting.

The Rev. Louis F. Martin, who was ordained deacon by the Bishop Suffragan of the Diocese on the Feast of the Annunciation at St. Peter's, Chicago, will continue as assistant at St. Peter's.

The last payment has been made on the mortgage of the Church of the Good Shepherd, Lawndale, the Rev. A. Haire Foster, priest-in-charge. The property is now wholly free from debt.

H. B. GWYN.

## Methodist Minister Addresses Baltimore Clerical Gathering

Maryland Rector Publishes Book  
on Rural Parish—Dr. McComb to  
Address G. F. S.

The Living Church News Bureau  
Baltimore, April 15, 1926

THE APRIL MEETING OF THE BALTIMORE Clericus was held on Monday, April 12th, at Trinity Church, Ten Hills, the Rev. Edmund H. Gibson, rector. About twenty-five clergymen were present. The Rev. Charles E. Perkins, rector of St. Thomas' Church, Baltimore, presided. The speaker of the occasion was the Rev. Oscar T. Olson, D.D., pastor of the Mt. Vernon Place Methodist Church, Baltimore, who delivered a very scholarly address on Another Aspect of the Church: Its Function as a Learner as well as a Teacher.

## BOOK ON RURAL WORK

*The Rural Parish* is the title of a new book just published by the Morehouse Publishing Co. for the Rev. Theodore S. Will, who for the last six years has been rector of St. John's Parish, Kingsville, and Trinity Parish, Long Green. The chapter headings give the scope of the book. They are as follows:

1. The Day of the Rural Program.
2. Problems of the Rural Program.
3. The Church in the Community.
4. The Rural Church Survey.
5. Rural Economics.
6. Rural Social Service.
7. A Rural Parish Program.
8. A Diocesan Rural Program.
9. The Consolidated Church.
10. The Rural Minister.

Mr. Will is one of the younger clergymen of the Diocese and he is to be congratulated upon his successful work. His book is the first on the subject of a rural policy for the Episcopal Church.

## G. F. S. SERVICE

On Sunday evening, April 25th, the annual service for the Girls' Friendly Society of the Diocese will be held at the Cathedral of the Incarnation, Baltimore. The Rev. Edmund H. Gibson, rector of Trinity Church, Ten Hills, will be the preacher.

The Rev. Samuel McComb, D.D., formerly canon missionary of the Cathedral, and now professor of Pastoral Theology at the Episcopal Theological School, Cambridge, Mass., will preach at both services at the Cathedral, on May 2d.

## CHURCHMEN'S CLUB

The spring meeting of the Churchmen's Club of the Diocese will be held on April 29th at 6:30 P.M., at the Hotel Emerson, Baltimore. The speakers will be the Rev. William Harmon van Allen, D.D., rector of the Church of the Advent, Boston, and Dr. William H. Wilmer, director of the Wilmer Institute of Johns Hopkins Hospital. Bishop Murray also expects to be present. At this meeting the annual election of officers will take place.

## LENTEN OFFERINGS

The annual service of the presentation of the Lenten Offerings of the Church schools of the Diocese will take place at 3:30 on Sunday afternoon, May 2d, at St. Michael and All Angels' Church, Baltimore. The Rev. Benjamin Lovett, D.D., assistant minister of Emmanuel Church, Baltimore, is chairman of the diocesan Church school Commission which has charge of the arrangements for this service.

## NEWS NOTES

The Church Normal School will hold its commencement service on Sunday eve-



ning, May 2d, at All Saints' Church, Baltimore. Certificates will be awarded to twenty-five Church school teachers who will have completed the various courses offered.

On Easter Monday it has been the custom in the Diocese for many years to elect vestrymen and wardens of the various parishes. Usually the same men are re-elected and vacancies that have occurred during the year are filled. In some of the newer parishes, however, the system of rotation in office is being tried. At the Church of the Holy Nativity, Forest Park, Baltimore, the Rev. Hugh W. S. Powers, rector, this system of electing a certain number of new men every year is in operation. At their annual meeting seventy-five men were present. Dinner was served and the business of the evening resulted in electing four new vestrymen, namely

Messrs. Philip W. Chase, T. H. Swank, George P. H. Greenfield, and A. M. Scott. The new wardens are F. O. Wilhelm, senior warden, and Clarence E. Wheeler, junior warden.

The Rt. Rev. Henry St. George Tucker, D.D., was the preacher at a service held on Thursday, April 15th, at Grace and St. Peter's Church, Baltimore, under the auspices of the Diocesan Woman's Auxiliary. His subject was Church Unity, and was delivered in the good Bishop's usual scholarly manner.

The Church Home and Infirmary, Baltimore, will hold its annual commencement on April 27th. Seventeen nurses will be presented with certificates of graduation. Dr. Harvey Stone, assistant professor of Surgery at Johns Hopkins will deliver the commencement address.

H. P. ALMON ABBOTT.

#### A MISSIONARY PLAY

The pageantry group of St. Margaret's Church, Washington, is giving, on April 16th and 17th, a missionary play entitled *La Fiesta*, in St. Margaret's parish hall. The first performance is for the Woman's Auxiliary of the diocese, and a silver offering is taken for the travelling library. The Saturday afternoon performance is for the benefit of the Church School Service League and a silver offering is to be taken for the Hooker School of Mexico.

#### DEAN TREDER RESIGNS

GARDEN CITY, N. Y.—The Very Rev. Oscar F. R. Tredar, D.D., has resigned as Dean of the Cathedral of the Incarnation, Garden City, L. I., where he has been for ten years. His resignation was accepted at a meeting of the vestry committee of the Cathedral on Tuesday, April 13th.

The meeting was called by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island. Bishop Stires read the resignation to the committee and announced that he had finally decided to accept it.

The Dean gave as his chief reason for resigning a desire to free the Bishop of any "embarrassment in carrying out his visions, hopes, and plans," for which, he recalled, the Bishop was, after all, responsible. He said the Bishop should share the burden of accomplishment with helpers, but they should be helpers of his own selection. Bishop Stires expressed to the committee his appreciation of the service of the Dean and of "his manly, generous, and helpful spirit."

In offering his resignation Dean Tredar followed the example of his predecessor, Dean Cox, when the late Rt. Rev. Frederick Burgess, D.D., the predecessor of Bishop Stires, was consecrated to the episcopate.

Shortly before the consecration of Dr. Stires last November, Dean Tredar was in an automobile accident and was badly shaken up. He has not been well since.

Dean Tredar is a chaplain of the Grand Lodge of Masons of New York. Before coming to the Cathedral he was rector at Easthampton, L. I. He is married and has five children.

#### LAY CORNER-STONE AT VIRGINIA UNIVERSITY

UNIVERSITY, VA.—The corner-stone of the new church building for St. Paul's Memorial Church at the University of Virginia was laid by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, on Tuesday, April 13th. In spite of exceedingly inclement weather there was a large crowd in attendance and about twenty clergy from various parts of the diocese.

The services were conducted by the Bishop, assisted by the Rev. Noble C. Powell, rector of the Church, and the Rev. A. B. Kinsolving, 2d, the assistant minister. A message of greeting and good wishes, sent by President Alderman of the University, who was unavoidably prevented from being present, was read by Professor Metcalf. Addresses were made by Mr. John S. Gleaves, the president of the Student Council, the Rev. Beverley D. Tucker, Jr., D.D., a former rector of the church, and by the Bishop.

The plans, approved by the vestry, provide for the erection of a handsome church building in colonial style of architecture to conform to the prevailing style of architecture of the University. The cost will

## Bishop of Edinburgh in Washington, Begins Personal Religion Conferences

### The Church Army Crusade—A Hundred Stones for Cathedral—Accepts Historic Parish

The Living Church News Bureau  
Washington, April 18, 1926]

THE FIRST APPEARANCE OF THE BISHOP of Edinburgh, the Rt. Rev. G. H. S. Walpole, D.D., who has come to this country under the auspices of the College of Preachers of Washington Cathedral, was at St. Paul's Church, Washington, Saturday night and Sunday, April 17th and 18th, for a series of conferences on personal religion. The Saturday night conference was on The Signs of the Times, and the three Sunday subjects were The Use of the Bible, The Spirit of Youth (for young people), and The Life of Prayer.

Bishop Walpole begins his parochial mission in Christ Church, Georgetown, on Sunday, April 25th, to continue to the following Sunday. Bishop Freeman is laying great stress on the quiet day for the clergy, on May 4th, and the quiet day for women, May 6th, both of them in the Bethlehem Chapel of the Cathedral.

The rector of St. Paul's Church, the Rev. A. A. McCallum, has given special attention to the afternoon service and address to young people in his preparations for this series of conferences. He has not only called upon his own young people, but has extended a personal and a cordial invitation to various student groups and organizations among the educational institutions of Washington and its environs.

#### CHURCH ARMY CRUSADE

Captains B. F. Mountford and Arthur Casey, of the English Church Army, were in Washington this week making the final arrangements for a summer campaign in the United States. A group of ten men, carefully selected, are to be received by the Bishop of Washington at the first of this year's open air services on the Sunday after Ascension, in the Cathedral Close, and be sent out by him at this time. The route of march is through Baltimore and Philadelphia to New York, thence up the Hudson to Albany, and thence probably across New York state to Buffalo.

The purpose of these visits of the Church Army to the United States is to cooperate with the bishops in the promotion of lay evangelism in the Church. The

leaders of the movement are ready to assist in the formation of an American Church Army, whenever the right American leader can be found, and are ready to offer the assistance of trained men in inaugurating the movement in the United States.

#### A HUNDRED STONES

Not long ago a lady and gentleman came to the Cathedral, went through the Bethlehem Chapel, looked at the model of the Cathedral, asked a few questions, and displayed, apparently, no more interest than hundreds of persons who visit the Cathedral daily. But, in a few days, the curator's office received a check for \$1,000 for a hundred plain stones to be built into the fabric of the Cathedral.

It is a common occurrence for a person, in visiting the Cathedral, to give a plain stone, a moulded stone, or a carved stone, and so identify himself with the national aspect of the Cathedral.

#### CHURCH GIFTS

The Rev. J. J. Queally, rector of the Church of the Transfiguration, blessed, on Sunday, April 11th, a new pulpit for his church. The pulpit was given by Mr. and Mrs. Norman E. Ryon, in memory of their parents.

The blessing of white altar hangings at St. Luke's Church, Bladensburg, on Low Sunday, by the Rev. D. Wellington Curran, executive secretary of the Diocese, marks a notable renewal of interest in this old parish that has been fostered by the Rev. Mr. Curran. The hangings were made by the women of the church.

#### ACCEPTS HISTORIC PARISH

The Rev. A. Cheetham, of the English Diocese of Chichester, and, since his coming to the United States last fall, assistant at St. Thomas' Church, Washington, has accepted the historic parish of St. Mary, St. Mary's City, St. Mary's County, Md. St. Mary's City is the site of the earliest permanent settlement in Maryland, and was the first capital of the state. The present church is built of bricks from the first state house. It is the site now of a very important girls' school, drawing its support from Maryland and Virginia. The congregation contains descendants of the old gentry that settled on their manorial estates in the early days, and is accounted to be one of the most delightful parishes in the diocese.



be about \$150,000 of which about \$60,000 is now in hand.

A parish house, costing about \$70,000, was erected last year and this, with the completion of the new church building, will provide an adequate plant for ministering to the six hundred or more members of the Church who are enrolled as students in the University.

### PAN-SECTARIAN CONFERENCE AT WAR DEPARTMENT

WASHINGTON, D. C.—The Secretary of War has arranged for a three-day conference at Washington, May 4th to 6th, of a large group of prominent Churchmen, heads of colleges and organizations interested in the welfare of the soldier, for the purpose of making a survey of the religious necessities of the Army and to recommend such plans as may intensify the general program of moral training for soldiers.

It is to be a pan-sectarian conference. Representatives of various denominations will participate. A similar meeting for consultation was held in June, 1923, and made a number of recommendations for the advancement of the moral and religious life of soldiers by development of certain resources which are available within the military establishment and by marshalling those forces in communities near Army posts which are ready to cooperate in this work. These recommendations were accepted by the War Department and are now in effect.

The personnel for the gathering includes the Presiding Bishop of the Church, the Bishop of Western New York (whose absence in Europe, however, will make it impossible for him to attend), the Bishop of Rhode Island, and Bishop Shipman, Suffragan Bishop of New York.

Coincident with this meeting, thirty chaplains of the Reserve Corps, veterans of the World War, will meet in Washington under War Department orders to familiarize themselves with the operations of the Chaplains' Corps, and will advise concerning advanced methods in the field of religious endeavor among soldiers.

Among the reserve chaplains ordered to Washington for this conference are: The Bishop of Washington; the Bishop of Western Michigan; the Rev. Messrs. Arlington A. McCallum, rector of St. Paul's Church, Washington; John L. Gibbs, rector of Emmanuel Church, Staunton, Va.; and John M. Robeson, rector of St. Paul's Church, Lynchburg, Va.

### CONDITIONS IN RUSSIA

LONDON, ENG.—Bishop Bury, recently resigned as Bishop in charge of Anglican Churches in North and Central Europe, writes in the *Anglican Church Magazine* of hearing a friend lecture who was informed on conditions in Russia. The lecturer said he had heard that all the teachers in the public schools were Christians, which was very illuminating inasmuch as it showed that the Communist party was so uneducated and unintellectual that it could not provide capable teachers. "Also," adds the Bishop, "it delighted me, for even though Christians may be forbidden to speak of or teach religion, yet they cannot but put themselves into every lesson they give; to them as they speak of it, geography is God's earth and science is the knowledge of the Lord and in everything that they do, unconsciously to themselves it may be, they make a spiritual contribution towards the forming of character;

and all through there is the religious background all the time."

Another thing the lecturer said, and the Bishop testifies to its truth, was that "parents are teaching their children their faith and prayer after the day's work is done, behind closed doors, and in this way they are teaching themselves also and confirming their own faith and hold on prayer. This makes one quite hopeful amid all Russia's troubles and sorrows that a true and real spiritual life is being quickened within its Church, filling one with hope for its future when the present tyranny is overpast. . . . I cannot but feel that the present régime which was inaugurated by blood and violence is likely to end as abruptly as it began."



NEW ALTAR AT THE CHURCH OF THE EPIPHANY, NORFOLK, VA.

### LAST NORFOLK "TABLE" REPLACED BY ALTAR

NORFOLK, VA.—The last Communion table in Norfolk has been replaced by an altar in the Church of the Epiphany, Lafayette Residence Park. This little mission was started by the Rev. David W. Howard, D.D., in 1920, and the present building was completed within a year, except the recess sanctuary, which was finished by members of the congregation for Easter.

The handsome altar which was damaged by the fire at St. Luke's Church in 1921, was refinished by members of the vestry. A Litany desk and choir stalls from old St. Luke's were also refinished.

The church was also the recipient of other furnishings for altar and chancel, including an altar cross, vases, altar desk, with the following memorials: Eucharistic candlesticks, to Charles L. Roberts; candelabra, to Owen, Raymond, and Rosser Cocks; processional cross, to Catherine Matson, sterling silver chalice and paten to John P. Gustaveson. The Rev. Henry Rasmussen Taxdal, priest-in-charge, consecrated these furnishings and re-consecrated the altar after the Creed, at the early celebration of the Holy Eucharist, Easter morning.

There were two celebrations of the Holy Communion, Easter day; 7:30 and 9:45 A.M. The attendance in the Church school was: 126 present, with 181 on roll, not including the adult class. Rt. Rev. Arthur C. Thomson, D.D., visited the church at Evensong and administered the Sacrament of Confirmation.

The church was beautifully decorated by the ladies of the Altar guild with palms and Easter lilies. All services were well attended.

### GIFT FOR ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—St. Stephen's College received on April 15th a gift of \$41,000 to be used for the reduction of the college debt of \$96,000. The donor was the estate of John Rogers Hegeman, which presented to the college its beautifully equipped scientific laboratories last year. The laboratories cost \$41,000 more than the money then given and the college was compelled to borrow the money. This new gift enables the payment of this amount. The Hegeman Memorial Laboratories building cost in all \$166,000.

On the same day it was reported that fifty-six shares of \$300 had been sub-

scribed toward the underwriting of the \$40,182 annual deficit for the current year, leaving seventy-eight shares, or \$23,400, yet to be found. The large annual deficit is due to the fact that St. Stephen's College, with \$1,200,000 worth of real property, has less than \$250,000 of endowment funds. The college has grants from educational corporations and from the Church of \$22,500 a year. It will be seen that the available income is almost absurdly small for the advanced type of educational work being done.

The engagement, as Associate Professor of Classics, of J. E. Harry, M.A., Ph.D. (Johns Hopkins), is announced. After holding several prominent chairs in Greek in this country, Dr. Harry was professor of Greek Tragedy at the Sorbonne in Paris. He is one of America's most productive scholars in classical research and publishes voluminously in all the classical journals, both English and continental.

### BISHOP CAMPBELL BEGINS VISITATION

MONROVIA, LIBERIA—The Rt. Rev. Robert E. Campbell, Bishop of Liberia, reached Monrovia the second week in March, and started a week or two later on a general visitation of the district, which will occupy him for several months.

A problem that faces the Church in Liberia is that of ministering to the many hundreds of white Americans who are coming in the employ of the Firestone plantations. They do not all belong to the Church, but eagerly welcome anything we can do for them. In this, as with all other parts of our work, the great obstacle is the lack of adequate men and means.





REV. W. RUSSELL BOWIE, D.D.,  
Rector of Grace Church, New York

Dr. Bowie will sail on May 22d, to spend a month preaching in England under the auspices of the committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain, and France. (See THE LIVING CHURCH for April 17th.)

#### FELLOWSHIP OF SOCIAL WORKERS

NEW YORK CITY—Christian Ideals in Social Work is the general topic for discussion at the meeting of the Fellowship of Social Workers arranged for Monday, April 26th. It is to be held at the Church of the Transfiguration at 5:15 P.M., and to be conducted by Bishop Lloyd. The speakers will be Miss Gertrude Vaile, president of the National Conference of Social Work, and Mr. Lawson Purdy, general director of the Charity Organization Society.

#### JUBILEE WEEK AT DALLAS CATHEDRAL

DALLAS, TEXAS—The Jubilee celebration of St. Matthew's Cathedral, observed during the octave of Easter, was in every respect a great success, and a source of much inspiration to the Cathedral congregation. On Easter Day there were 930 communions made, 525 being made at the 6:30 A.M. service.

On Monday, April 5th, there were two requiem celebrations of the Holy Eucharist for departed members, the late Bishop Garrett and the late Hudson Stuck being especially commemorated.

On Tuesday, April 6th, there was a largely attended Corporate Communion for the women, followed by a lunch, at which time the large hall of the Y.W.C.A., was completely filled. The most interesting feature of this gathering was the reading by Mrs. Wm. Belsterling, mother of the chancellor of the diocese, of her *Reminiscences of Fifty Years in the Cathedral Parish*, which was published in pamphlet form as a souvenir of the Jubilee.

On Wednesday, the Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri, gave an eloquent and inspiring address on The Continuity of the Catholic Faith and its Adaptability to the Needs of each Succeeding Age of Mankind.

Over 110 members and former members of the choir and St. Vincent's Guild were present at a festival service on the evening of Thursday, April 8th, and on Friday evening Bishop Quin, Coadjutor of Texas, aroused great enthusiasm on the

part of the Young People's Fellowship. Saturday afternoon brought Church School Day, with an interesting pageant of the Life of the Cathedral, prepared by Miss Edith H. James and staged by Mrs. R. J. Murphy.

The climax of the week came on the octave of Easter, when there was a festival celebration of the Holy Eucharist, the Bishop of the Diocese being the celebrant and the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, preacher. Bishop Quin and Bishop Seaman were gospeler and epistoler, respectively. The total amount of the offering received at the Jubilee was \$15,000, which will place the Cathedral property at Canton and Ervay Streets out of debt for the first time in twenty years.

#### YOUNGEST BISHOP TO HEAD PROVINCE

RACINE, WIS.—Breaking all precedents, the Synod of the Province of the Mid-West in session at the National Center, Racine, on April 14th and 15th, elected the youngest and the most recently consecrated of the diocesan bishops within the province to be president. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, was so elected, thus relieving the senior bishop (with one exception) within the province, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. Bishop Leonard has been president of the synod since the formation of the province, and nothing but the strong conviction that he had earned respite from routine duties and ought no longer to be asked to carry the burden of the presidency of the provincial synod could have led its members to acquiesce in the choice of a younger bishop. The following minute relating to the retirement of Bishop Leonard was adopted:

"RESOLVED, That the Provincial Synod of the Mid-West hereby expresses its deep affection and the affection of all its members for the retiring president of the synod, the Rt. Rev. Wm. A. Leonard, D.D., Bishop of Ohio, who, during the whole period since the inception of the provincial system, has moulded the life and thought of this province. That he will ever stand first in our affections, in which none can take his place, we steadfastly maintain; nor can any other attain the preeminence which is his as the father of this province."

It became necessary also to choose a new secretary in place of the Rev. George Long, whose illness has made it necessary for him to give up active work for the present. Mr. Long also has served in that capacity since the synod was formed. His successor is the Ven. Gerard F. Patterson, Archdeacon of Ohio; but in the absence of Archdeacon Patterson from the synod, of which he was not a member, the secretary during the session was the Rev. Arthur G. Wilson, of the Diocese of Springfield.

The chief work of the synod was the evaluation of work within those dioceses of the synod that receive aid from the National Council. The Evaluation Committee of the general Church, appointed by the Presiding Bishop, in session in New York during the week preceding the meeting of the synod, has asked each of the provincial synods to study and report upon the work assisted by the National Council in any of the dioceses within each province, and though the formal request from the committee had not yet reached the synod, the first steps were taken by the latter to secure the information. The Bishop and others from each assisted diocese related the conditions which had led to the granting of appropriations from the general treasury and told of the work thus assisted, as well as giving some

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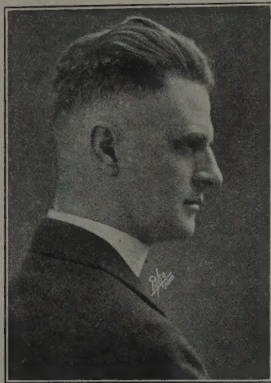
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indication of urgent needs within the diocese which are not yet met. Some of the facts drawn out were the following:

That the Oneida Indian mission in the Diocese of Fond du Lac is administered at a cost of only \$1,200 as the salary of the missionary in charge, with \$1,350 for two teachers in the week-day school and \$1,200 for two sisters assisting in the work of the mission—a total of \$3,750. This small amount provided from the national treasury of the Church is the sole income of the work in this, the oldest of our Indian missions, and one which has probably produced the most remarkable results of any of our missions among those people. The Oneida Indians are no longer wards of the government, but are



THE RT. REV.  
CAMPBELL GRAY, D.D.,

Bishop of Northern Indiana  
and President of the Synod of  
the Province of the Mid-West.

citizens of the United States, and many of them are leaving the former Reservation. The necessity for expansion of the work and for a living salary for the missionary is most urgent.

That in the section of the Diocese of Northern Indiana between the boundary line of Chicago (which is also the state line) and the city of Gary there is a continuous line of municipalities centering in the city of Gary and known collectively as the Calumet District, in which, according to a recent survey of the telephone company, the probable population within a very few years to come is placed at 500,000, and, according to the same survey, the whole line of communities between Hammond and Gary is now, and is rapidly becoming to a still greater degree, an extension of the metropolitan area of Chicago, the boundary line between the city and this section of Indiana being a purely arbitrary line. The necessity on the part of the Church of vastly extending its work in this almost consecutive city is beyond question, and other religious bodies are seizing it to an extent stated in dollars amounting to the hundreds of thousands and approaching a million on the part of more than one denomination. Northern Indiana is one of the weakest dioceses in the Church, and appropriation from the National Council of \$1,200 for work at Gary in this section is but a trifle compared with the vast opportunity presented by a condition that is almost unparalleled even in the remarkable history of the growth of American cities. The diocese is powerless to deal with the matter and can simply present the condition to the national Church as a national problem, in which our opportunity will be lost if it cannot be seized within the next year or two.

That student work in connection with

the Universities of Indiana and Illinois is producing notable results, notwithstanding the fact that in neither instance is the income applied to that work sufficient to carry out the duty of the Church in any adequate way. In connection with the University of Illinois, a drive in the several dioceses of the state of Illinois is about to be made in the hope of raising some \$350,000 to be applied in part to an extensive building project and also to the endowment of the work.

That work in the north Ohio valley within the dioceses of Indianapolis and Springfield could be very largely extended in communities where the entrance of the Church would introduce a most hopeful opportunity for building up future parishes that would in turn become feeders to the national Church.

A mass of information was obtained in these several statements, all of which was referred to the Bishop and Council of the province for digest and eventual presentation to the Evaluation Committee of the national Church, while similar reports from the other dioceses within the province will be secured at the next meeting of the synod, to be held in October, in the hope of presenting to the Evaluation Committee a carefully prepared study and survey of conditions and opportunities in the Province of the Mid-West.

So great an amount of time was devoted to this preliminary study of dioceses within the province that little opportunity remained for the customary work of the synod, and only the routine business was transacted.

The meeting of the synod at this time was an adjourned meeting made necessary by the impossibility of carrying out the order for a synod meeting in the autumn of 1925, but the customary date, the third Wednesday in October, is retained for the next meeting of the Synod.

Elections other than those already stated were as follows:

Chancellor, C. L. Dibble, D.C.L. Trustees of the province, the Bishop of Chicago, the Rev. W. D. Maxon, D.D., Mr. F. J. C. Borwell. Provincial court of review, the Bishop of Southern Ohio; the Rev. T. B. Foster, Chicago; the Rev. M. B. Stewart, Milwaukee; the Rev. W. R. Breed, D.D., Ohio; Mr. Lewis Paddock, Michigan; Mr. C. L. Dibble, Western Michigan; Mr. L. L. M. Boggess.

#### PROVIDENCE CHURCH REPAIRED

PROVIDENCE, R. I.—The parish house of St. James' Church, Providence, the Rev. Henry G. Raps, rector, which was damaged by fire on February 5th to the extent of \$10,000, has been repaired and completely renovated. The church, which was saved from fire loss by the automatic closing of fire doors, has been redecorated. The whole plant is now ready for the 136th session of the Rhode Island diocesan Convention which will be held in St. James' Church on Tuesday, May 18th.

#### C. P. C. MEETING

NEW YORK, N. Y.—The Church Periodical Club will hold the final meeting of the season of 1925-1926 on Monday, April 26th, at eleven o'clock, in St. Thomas' parish house, Fifth Avenue and Fifty-third Street, New York. The speaker will be the Rev. William T. Weston, general secretary of the Seamen's Church Institute of America. The Church Periodical Club shares in the work of the Seamen's Church Institute by supplying the institutes in various ports with reading matter not only for their reading rooms but for outgoing ships as well.

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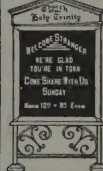
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## OPEN NEW ST. MARY'S HALL, SAN ANTONIO

SAN ANTONIO, TEXAS—St. Mary's Hall, San Antonio, the diocesan Church school for girls, opened its splendid new building on April 10th with impressive ceremonies. Bishop Capers, standing at the head of the porch steps, with Chaplain Richards and the School Board, began the service with prayer, and a responsive reading in which the pupils and visitors, assembled on the lawn, took part. Mr. George C. Vaughan, chairman of the Board of Trustees, then spoke of the building as the realization of a hope long cherished by the Bishop and trustees, to give to the diocese such an equipment for model educational advantages that parents



ST. MARY'S HALL,  
San Antonio, Texas

should not feel compelled to send their daughters outside the diocese for finishing studies. At the conclusion of the address, a group of teachers, banded together as the Wellesley College Club, sang *America the Beautiful*. Mr. Hiram Partee, chairman of the building committee, then handed the key of the building to the Bishop, who in turn handed it to Miss Ruth Coit, head mistress, with the charge "to maintain in the school the highest standards of excellence, never forgetting that this is a Christian school and has therefore a twofold duty to perform." Miss Coit received the key with the promise to "unlock the gates of learning and encourage the rising generation to enter, and to grow in wisdom, in grace, in stature, and in favor with God and man."

Chaplain Richards brought forward a lighted candle, and with it lighted two candles held by teachers. Preceded by these torchbearers, the procession and guests entered the building and filed upstairs to the assembly hall, where an inspirational address was delivered by Dr. E. O. Lovett, president of Rice Institute, Houston. He spoke of the sevenfold meaning of the building: it was a new house, but its architecture and environment recalled the old traditions and learning and bound the two together, this thought being strengthened by the fact that the trustees had brought into the new Southwest a New England gentlewoman as head mistress; it was a lighthouse, with a lamp in each window—some very old lamps,

called Sacrifice, Obedience, Faith, Truth, Diligence, Love; it was a work-house and a play-house, and a house of privilege; it was a store-house of joy and beauty and learning and sound standards of truth; it was a power-house of spiritual forces that should be preserved and handed down forever.

Following Dr. Lovett's address, the candle-bearers, accompanied by the youngest pupil, passed from room to room to lighten the entire edifice with the brightness of Christian learning.

The building stands on a splendid location of four acres within the city limits, and the equipment is most complete and modern. It is two stories in height, with walls of troweled plaster dazzling white, and tiles of weather-worn clay-red, the whole design producing the charm of an old Spanish mission. Within are well-lighted class rooms, lavatories, coat-rooms, a reception room, assembly, gymnasium, and lunch room. At one end of the corridor is a beautiful cross, at the other a bas-relief of the Virgin Mary. On the grounds is a fine old mansion of classical design, which will be remodeled as a dormitory. This entire plant has been acquired by a fully subscribed bond issue of \$100,000.

## SCHOOLS FOR PREACHERS

DENVER, COLO.—The plans of the Commission on Evangelism created by the last General Convention, of which Bishop Darst is chairman, are going to make a demand upon the Church in 1927 and 1928 for evangelistic preachers.

Because they fear that the supply of such preachers is not going to be equal to the demand, the Sub-Committee on Schools of the Prophets, of which Bishop Johnson of Colorado is chairman, is planning a group of training schools for preaching, and is issuing a call to parochial clergy that they seriously consider the necessity of equipping themselves so that they may play their part in the proposed campaign. The committee has planned to hold these schools for preachers this summer, and endorses two other schools which are not under the direction of the commission, but which are fully approved by it. These Schools of the Prophets are to be located as follows:

1. At Albany, N. Y., in connection with and following the Albany Summer School for Clergy; especially intended for clergy in the First and Second Provinces but open to others. This school will be in session the latter part of June and the early part of July. Those desiring to be considered are asked to write to the Rev. Fr. Hughson, O.H.C., West Park, N. Y., who is the director of that portion of the Albany School which deals particularly with preaching.

2. At Bethlehem, Pa. (Leonard Hall), especially intended for clergy in the Third and Fourth Provinces, but open to others. This school will be in session from July 6th to July 16th. Those desiring to attend are requested to write to the Rt. Rev. Irving P. Johnson, D.D., 605 Insurance Building, Denver, Colo., who is the director of this school.

3. At Sewanee, Tenn., in August. This school is intended primarily for the clergy tributary to Sewanee but is open to others. This school is not under the direction of the commission, but meets in August, and volunteers should correspond with the Rev. Mercer P. Logan, D.D., Monteagle, Tenn.

4. At Evergreen, Colo., in the buildings

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of the Evergreen Conference Association, and is in session the first half of August. This school is intended for the clergy of the West, and correspondence should be directed to Miss Elspeth Rattle, 605 Insurance Building, Denver, Colo.

5. Another school not under the direction of the Commission but filling the same need is the school at Washington Cathedral under the direction of Bishop Rhinelander, which is in session the latter part of June.

The success of these schools will depend upon the sense of obligation of the clergy of the Church to meet the call of the Church in the near future for evangelistic preaching.

### NEW HEAD FOR ST. MARGARET'S SCHOOL

TAPPAHANNOCK, VA.—Miss Sara F. Higginbotham has accepted appointment by the Board of Trustees of Church schools in the Diocese of Virginia as principal of St. Margaret's School, to take charge at the end of the present session. She succeeds Miss Laura Fowler, who, after two years of exceptional service at St. Margaret's, during which time the school has shown great advance, returns to her native state of Maryland as principal of the Hannah More Academy, the oldest Church school for girls in the United States.

Miss Higginbotham is a Churchwoman, a native of Staunton, Va., a graduate with honors of Stuart Hall, holds the degree of Bachelor of Science from the University of Missouri, and has pursued post-graduate study in the University of Chicago, specializing in mathematics and science. Upon this thorough scholastic background she has had fifteen years' experience in some of the best private and Church schools of the country, as a teacher of mathematics and science and as head of academic and executive departments of school organizations. Among the Church schools in which she has served are Brownell Hall, Omaha, Nebr., All Saints' School, Sioux Falls, S. D.; and Chatham Episcopal School, Chatham, Va., she having been head of the mathematics department in the last mentioned school for several recent years.

### FOR NEW ENGLAND YOUNG PEOPLE

PROVIDENCE, R. I.—The young people of the Province of New England are looking forward with keen interest to the second Provincial Conference of the Young People's Fellowship, to be held in Grace Church, Providence, Saturday and Sunday, May 8th and 9th. The conference will be convened, as last year, by the Provincial Commission on Religious Education.

Saturday afternoon and evening will be devoted to business, reports, discussions, addresses, and a period of fellowship. There will also be a Corporate Communion at eight and a special service at eleven in Grace Church on Sunday morning. The conference will open at two o'clock, Ray Markham, of Providence, provincial president of the Y. P. F., presiding. Among the speakers at the afternoon session will be Bishop Perry and the Rev. Philemon F. Sturges, D.D., who will welcome the conference to diocese and parish; also the Rev. H. K. Sherrill, rector of Trinity Church, Boston, who will speak on Loyalty to Christ and His Church. A discussion on Making the Fellowship Effective and its Meetings Inter-

esting will be led by Standish MacIntosh, Hartford, President of the Connecticut Y. P. F.; Helen Bosworth, Auburndale, Corresponding Secretary of the Massachusetts Y. P. F.; and Herman Sayles, Pascoag, Vice-President of the Rhode Island Y. P. F. Tea will be served at the Bishop's House, and the dinner at Grace parish house. Miles Flint, Providence, President of the Rhode Island Y. P. F., will act as toast master at the dinner, and brief addresses will be made by visiting delegates.

Visiting delegates will be entertained by the young people of Providence and vicinity. Fellowships in Rhode Island are limited to six delegates. All other fellowships may send as many as they wish. Registration fee is one dollar for each delegate. If a parish has no Y. P. F. but desires further information in order to start one, representatives may be sent upon communicating with the Chairman of the Provincial Y. P. F. Committee.

Last year over 200 delegates attended the first provincial conference of the Young People's Fellowship held in Trinity Church, Boston. At that time only two dioceses of the province had organized young people's work along Fellowship lines—Massachusetts and Connecticut. From the inspiration of this conference three more have completed their diocesan organizations within the year, Vermont, Rhode Island, and Western Massachusetts.

### A NEW AFRICAN DIOCESE

LONDON, ENG.—The separation of the southern province of the Sudan to form a diocese with part of Uganda will, it is hoped, be accomplished this year. The first Bishop will be the Ven. Arthur Leonard Kitching, Archdeacon of Uganda since 1922.

The archdeacon was ordained in 1889, and after two years as an assistant priest at St. Martin's, Birmingham, went out as a missionary to Uganda, where he has worked in many parts of that huge diocese for more than twenty-five years.

No name has yet been given to the new diocese.

### THE GEORGIAN ON ALASKAN WATERS

BEFORE Archdeacon Drane came out from Alaska recently, he wrote in the *Witness* about "our very useful motor boat, the *Georgian*."

"This, you know, is the boat given entirely by young people. The hull was the gift of the Young People's Service Leagues of the two dioceses in Georgia—hence the name. The engine came as a gift from the Church School Birthday Thank Offering. This boat supplants both the *Pelican* and the *Pelican No. 2*, which in turn had become wornout. The *Georgian* no doubt looks different from any motor boat you see on the Georgia rivers and harbors. But for use on the Tanana, Yukon, and Koyukuk rivers, in Alaska, it is just the thing. It can go in very shallow water, and even with a big load it can buck a very swift current. It is not only a very comfortable carrier for Bishop Rowe on his visits to the Missions of the interior of Alaska, but it is a very satisfactory boat for all work, and of service to many of our mission outposts. So when we think with satisfaction of having such a useful boat as the *Georgian*, we must think of the young people who gave it."

Archdeacon Drane mentions the desire and need for scholarships of \$200 a year, as with new buildings more help can be used in caring for children, on whose care and training most emphasis is placed.

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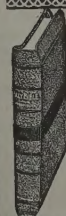
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## † Necrology †

*"May they rest in peace, and may  
light perpetual shine upon them."*

### THOMAS E. CALVERT, PRIEST

NEW YORK—The Rev. Thomas E. Calvert, whose death was reported in THE LIVING CHURCH for April 17th, though a non-parochial priest, was not retired, but was active in Church work until his death. While at St. James' Church, New York, he was assistant to the late Bishop Courtney. He was also at the head of the Church Mission of Healing, an organization independent of parochial connection.

### DAVID P. CHOCKLEY, PRIEST

NORFOLK, VA.—Word has been received at the diocesan offices here of the death of the Rev. David P. Chockley, a retired clergyman of the Diocese of Southern Virginia. Burial was at Powhatan, the Rev. C. E. Stewart officiating.

The Rev. Mr. Chockley is a graduate of the Virginia Theological Seminary, and formerly served as rector of Grace Church, Genito, Emmanuel Church, Powhatan Court House, and St. James' Church, Pineville, all in Powhatan County, and as rector of All Saints' Church, Cumberland, Va.

### C. CONRAD PORTE, PRIEST

MONROVIA, LIBERIA—One of our faithful native priests, the Rev. C. Conrad Porte, rector of Christ Church, Crozierville, passed to his reward on the first day of January of this year. He was a graduate of our college and seminary at Cuttington, and served in the holy ministry for twenty years. He was formerly minister at Harper, Liberia.

### ARTHUR CLARK STILSON, PRIEST

LOS ANGELES, CALIF.—The Rev. Arthur Clark Stilson, D.D., non-parochial priest of the Diocese of Los Angeles, died in his home in Altadena, Calif., on April 14th. He was eighty-one years of age.

The Rev. Dr. Stilson was graduated in 1876 from Griswold College, Davenport, Ia., which institution also gave him the degree of Doctor of Divinity in 1888. He was ordained deacon by Bishop McLaren in 1876, and was advanced to the priesthood later in the same year by Bishop Perry. He immediately became rector of St. Mary's Church, Ottumwa, Ia., where he served for thirteen years. He then retired from the active ministry to become secretary of the Bankers' Life Company, of Des Moines, which position he held until his removal to California in 1902. For fourteen years thereafter he acted as assistant to the rector of St. John's Church, Los Angeles.

During the past three and a half years Dr. Stilson had made his home in Altadena with his daughter, Mrs. Charles W. Baker. He also leaves one son, Edward S. Stilson, of Glendale, Calif.

Funeral services were conducted in the chapel of Inglewood Cemetery on April 16th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, officiated, assisted by the Rev. Robert L. Windsor, rector of St. Luke's Church, Los Angeles.

### ALEXANDER VANCE, PRIEST

LISBON, OHIO—The Rev. Alexander Vance, D.D., rector emeritus of St. Andrew's Church, Pittsburgh, Pa., died at the home of his sister here on Sunday, April 18th.

Dr. Vance was a graduate of the Episcopal Theological School, Cambridge, Mass., in the class of 1891. His doctorate was awarded by Allegheny College in 1902. Prior to his rectorship of St. Andrew's, Pittsburgh, which was from 1906 to 1921, Dr. Vance served as priest-in-charge of Blairsville and Indiana, Pa.; as assistant at Holy Trinity Church, Brooklyn; and as rector of St. Michael's Church, Brooklyn, N. Y.

### SISTER SELINA, C.S.J.E.

BROOKLYN, N. Y.—Sister Selina, a member of the Community of St. John Evangelist, passed away suddenly on April 16th after an apparently slight illness of a few hours.

Sister Selina was in her eighty-fourth year, and had entered the Community in 1877. Before the days of the graduate nurse, she was in charge of the Women's Ward of St. John's Hospital, retiring at the opening of the Nurses' Training School in 1896. From that time until the infirmities of age made it necessary for her to withdraw from active service, she was infirmarian at the Home for the Aged.

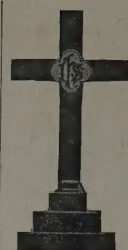
Sister Selina was greatly beloved, and, here in her days of retirement at the Sister's House, exerted a very beautiful influence.

### AMERICA GOICOURIA DE FARRÉS

HAVANA, CUBA—Mrs. America Goicouria de Farrés, one of the oldest and most faithful members of Holy Trinity Cathedral, Havana, passed to her rest on April 15th. She was the widow of Ricardo Farrés and came of a prominent Cuban family which, like many others, found a refuge in the United States during the Ten Years' War of 1868-78. There Mrs. Farrés became acquainted with the Church and affiliated herself in New York City. After the Spanish-American War, Mrs. Farrés directed and largely supported a Church home and school in Havana for Cuban children who had been left orphans by Cuba's struggle for independence. This institution was called "La Bandera de Jesus" ("The Flag of Jesus") and gave excellent care to a number of children. Mrs. Farrés is survived by two sons and a sister, Mrs. Alfredo de la Ferté, all of whom live in Havana, and by a brother, Albert V. de Goicouria, a retired member and former governor of the New York Stock Exchange, who now lives in Santa Barbara, California.

### THE NEW LIBERIA

"MONROVIA surely has changed," writes the Rev. Felix Kloman, in the *Southern Churchman*. "The Firestone deal and loan has passed the Legislature and everything is hustle and rush. A number of Americans are here, and more coming all the time. So far, from all reports, they are a pretty fine lot of men . . . I am going for an auto ride over a new road that has been opened." (Motor roads in Liberia! New things under the sun.) "I am short two teachers in my school," he continues, writing of his work at Cape Mount, "and have so much work piled up I hardly know which way to turn. My, how we do need teachers (men) and doctors out here, and the Firestone people ought to have a chaplain."



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